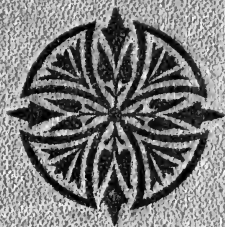


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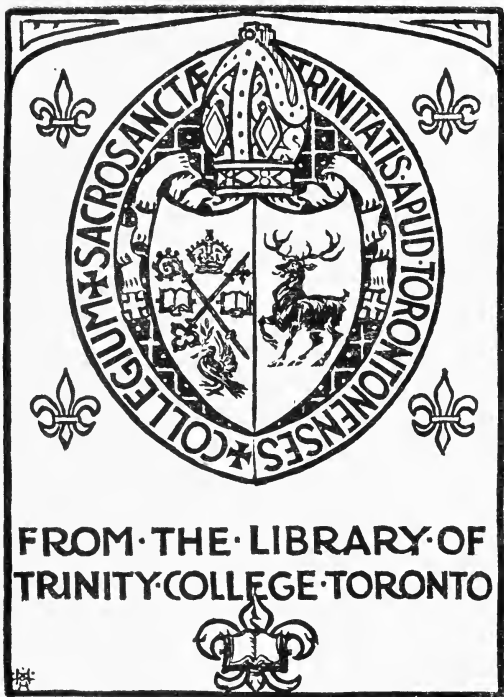


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BEHOLD THEOLOGY



J. H. BLUNT



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HOUSEHOLD THEOLOGY

A Handbook of Religious Information

RESPECTING THE HOLY BIBLE, THE PRAYER BOOK, THE
CHURCH, THE MINISTRY, DIVINE WORSHIP, THE
CREEDS, ETC. ETC.

By J. H. BLUNT, M.A.

EDITOR OF "THE ANNOTATED BOOK OF COMMON PRAYER," AUTHOR OF
"DIRECTORIUM PASTORALE," ETC. ETC.

RIVINGTONS

London, Oxford, and Cambridge

1868

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Preface

ALTHOUGH there have been many works published treating of the subjects which are dealt with in the following pages, they are most of them expensive and voluminous, inaccessible to large classes of persons who wish for information, and going into more minute detail than is useful to the ordinary lay reader. There are many persons at the present day who feel that they do not really know much about the history of the Bible, the Prayer Book, and the Church, or about the fundamental principles of Theology, and who will (it is believed) welcome a "handy-book" which will provide them with the outlines of the knowledge they require in a more convenient form. For such this little volume is principally intended, the writer feeling assured that the Church must be much strengthened by the laity becoming well-informed respecting the principles which they profess.

It is hoped also that some Dissenters may be found who will care enough about historical truth and sound reasoning to follow the writer through statements and arguments in which they will meet with a fair representation of the conclusions arrived

at by the learned men who are his authorities ; and that by doing so, they will find themselves disabused of many mistakes and prejudices, and prepared to look more respectfully and more lovingly upon the Church and her principles.

The contents of the volume are necessarily condensed into the smallest compass possible, both as to matter and language. The reader is asked to bear this in mind, as, in many cases, a very few words have been used to express very important truths ; and, to spare the reader's labour, the labours of many writers are indicated only by a statement of the results at which their painstaking has arrived.

APRIL, 1865.

ADVERTISEMENT TO THE SECOND EDITION.

ADVANTAGE has been taken of the call for a second and cheaper Edition, to revise every section carefully, and to add a large number of dates. The order of the various sections has been advisedly retained, as that which is, for several reasons, the most expedient.

DECEMBER, 1865.

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HOUSEHOLD THEOLOGY

I.

The Bible.

THE Old and New Testaments form a collection of sixty-six distinct books, written in several languages, by thirty-six or more authors, at various times, during a period of 1600 years. But they are all brought together into one volume, and called by one name, because the whole possess an unity through the inspiration of all their writers by one Person, God the Holy Ghost.

§. *Inspiration, and the authority it gives to the Bible.*

THE "Inspiration" of the Bible means that its contents were communicated to the writers by the Spirit of God, that is, God the Holy Ghost. That which is thus inspired, is God's word; spoken by human organs of speech, written by human hands, and moulded in some small degree by human thought. Those who were under its influence were prevented from saying, or recording, any thing but what it was the purpose of the Divine Inspirer that they should so say and record. Whether therefore the Divine communication was inspired word by word, or by general mental im-

pressions, or by recollection of what had been said or done long before; the inspired person was actually and effectually controlled by the Divine power to such an extent, that the report or record of the communication was as substantially exact at his lips or hands, as if it had been an audible word of God, or a Divine autograph.

Any thing thus recorded must be of the very highest authority possible, and can admit of no doubt or disbelief without calling in question the truthfulness of God. But, unless God had providentially guarded His communications to, and through, inspired men, it might be expected that the lapse of time, negligence of transcribers, alterations in the form of letters, or of the mode in which numbers are expressed—or even the interpolations of interested persons for their own purposes—would have their influence, and prevent the books of the Bible from coming down to us exactly as they were originally given by inspiration of God. Whether or not such corruptions *have* crept into the text of Scripture is a perfectly legitimate subject of inquiry: and many learned men have spent their lives in endeavouring to ascertain how far such influences as those referred to may have extended. If the Pentateuch or the Gospels, for instance, have been much altered, or adulterated, we may well ask whether any part, and if so, what part of the original communications of God to Moses and the Evangelists remains in them.

§. *Reasons for believing our Bible to be authentic.*

ALL painstaking and learned inquiry of this sort proves that what we now have put into our hands as the Holy Scriptures, *is* substantially the same as that

which was originally given to the world by each writer ; and *the further the inquiry is carried, the more certain does this become.* The oldest copies of the Bible which are known to exist are three : one in the British Museum, one in the Vatican Library at Rome, and one in the Imperial Library at St. Petersburg. These were all written less than 400 years after the Ascension of our Lord. There are other copies (or portions of copies), nearly as ancient, in the public libraries at Paris, Cambridge, and elsewhere ; and multitudes of those that were written in later centuries, in the original, and many other languages. All these are substantially alike ; the variations, though many in number, being generally of an unimportant character, such as may be referred to the accidents of the copyists' work, and such as may be corrected by comparison of many copies with each other. Of the Old Testament, there are still older copies ; and the exact agreement of these is such, that a very ancient Hebrew Manuscript, written on goat-skins, and brought from Malabar, has been found to have only forty minute and unimportant variations from other copies which were written in places thousands of miles distant.

There is strong evidence, therefore, that the substance of the modern Bible, or of any particular book in it, has remained unaltered in all important particulars, since its first delivery to the world. The Greek New Testament of the nineteenth century is substantially identical with that of the fourth century ; the Hebrew Old Testament with that of still older date ; and it may be reasonably concluded, that both are the same Bible as was left in the hands of the Christian world by the Apostles who lived in the latter half of the first century.

That such should be the case might be naturally expected for two reasons. First, it is probable, almost to certainty, that God, who originally made those communications to men of which the Holy Scriptures are composed, would also interpose for their preservation in a state of integrity. And, secondly, the Holy Scriptures have always been so valued by those who possessed them, both Jews and Christians, that every human precaution would be taken against their corruption.

But the pages of the Bible themselves furnish proofs to a plain Christian man, that what he reads has all come from one source, and that the source from which it has come is a Divine one. Throughout the Old Testament there are a multitude of prophecies respecting our Lord, uttered and written at various times during many centuries, by a great variety of persons, yet all consistently gathering upon one person with an unity that could not have happened except by their derivation from one general fountain of information, and from a knowledge which extended infinitely beyond the bounds of human knowledge. Such a knowledge alone could have spoken respecting things which were to happen hundreds of years afterwards, as men would speak of events that had become matters of experience or history. Examples may be found in almost every page of the Bible: for, in reality, the whole Bible revolves around one central object, the Person and work of the Redeemer. At the very beginning of its books there is a prediction about the bruising of the tempter's head by the heel of the woman's Child: another, that the sceptre should not depart from Judah till Shiloh had come,—when as yet there was no sceptre at all in Judah, or in any other

member of Jacob's family. A little further on, there is the prophecy of Balaam, about the "star out of Jacob," and the "sceptre out of Israel:" and that of Moses, that the Lord would raise up to the Israelites a "prophet like unto him." More distinctly still are those prophecies traceable to Christ in which there is some detail of His life, sufferings, or death, such as we meet with in the Psalms, and the Prophets. Isaiah, writing between six and seven hundred years before the event, made the most remarkable declaration, that a *virgin* should conceive and bear a Son; a circumstance which never had occurred when he spoke the prophecy, which no one probably had ever before thought of, but which did actually happen in one case *and one only*. The fifty-third chapter of Isaiah speaks in so distinct a manner about Christ that the most learned of the Jews have not been able, even with the most earnest wish to do so, to dissociate the prophecy from the historical events of His sufferings. The twenty-second and the sixty-ninth Psalms enter into minute details about the crucifixion with such accuracy, that we might confidently fill up any gaps in the Gospel history, by referring back to the prophecies given by the foreknowledge of the Omniscient. Such prophecies, abounding throughout the Old Testament, and current for ages before Christ appeared in the world, show as clearly that the writings which contain them owed their origin to Him who alone could see into the distant future, as Macaulay's History of England shows from its own pages, that it was written after the events which it narrates had occurred.

Again, there are a great number of singular coincidences which carry on their face an undesigned character, and which are proofs that the books con-

taining them are from one common source of knowledge; though there are also proofs incontrovertible that they were written by different persons, at different times. This kind of illustration is, however, too elaborate for these pages; and it is sufficient to refer to Professor Blunt's "Undesigned Coincidences," and Paley's "Horæ Paulinæ," where a great number of them have been gathered out of Holy Scripture, and their force shown by very acute reasoning.

Lastly, it will be observed by a careful reader of the Bible, that there is in it a depth of insight into human nature which has no parallel, nor any thing approaching to a parallel in any other book. Under all circumstances of life all persons may find there something applying to themselves by way of conviction, guidance, or consolation; and applying, too, in such a manner as mere words of men never do. We feel, if we cannot reason out the fact, that this is no reproduction of human experience, such as we find in a gifted writer like Shakspeare, but that it is the penetrative insight of an eye of which one once wrote, "If I go up into Heaven, Thou art there; if I go down into hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me." It is the penetrative insight of that WORD of God which is "living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

From this very slight sketch of the evidence by means of which we may satisfy ourselves as to the Divine authority of Holy Scripture, it will be seen that

it resolves itself into the two principal divisions of *external evidence* and *internal evidence*. The external is of that kind which goes back step by step, until it can trace the words of Holy Scripture so far that we can confidently say, "There is good reason for believing that this was communicated to such and such a person by God." The internal evidence is of that kind which leads us on to the conclusion, "This could only have been known, or only said, by one who had the knowledge from God." These two lines of proof may be followed up to a certain extent by any reader of the Bible; and any one who has doubts about the authenticity of Holy Scripture ought to follow them out patiently, and in as close detail as he can.

§. *The Apocrypha.*

IN addition to the Old and New Testaments, a number of books are bound up with the English Bible in one volume, but under the separate title of the Apocrypha. These books are distributed among the others in their historical or relative order in the Bibles printed for Roman Catholics in England or abroad; as they are also in some ancient copies of the Septuagint, or Greek Old Testament of the later Jews and early Christians.

The books of the Apocrypha are the most ancient writings connected with the true religion, next to those of the Old Testament. Some of them are entirely consistent with the tone and teaching of the inspired parts of the Bible; and the books of Maccabees contain what is probably the true history of the dark period to which it refers.¹

¹ Besides the Apocryphal books which are bound up with the English Bible, there are also contained in very ancient Greek manuscripts of the

But there is no clear proof that any of the Apocryphal books are inspired, and there is good reason to think that some of them are not : they are not, therefore, included among the books of the Old Testament by the Church of England, nor by the Eastern Church. The opinion of the ancient Church on the subject is represented by a quotation from St. Jerome inserted in the Sixth Article of Religion, which states that the Church reads them for example of life, and instruction of manners, but does not look to them for the proof of any doctrine. The Council of Trent unwisely took exactly the opposite course to that of the Church of England, and declared all the books of the Apocrypha to be of equal authority with those of the Old Testament, a course which puts these books in a higher estimation than they were ever before held by authority in any portion of the Christian Church, or by the Jews.

Under all the circumstances with which the books called Apocrypha have come down to us, it is wisest to follow the line pointed out by the course taken at the translation of the Church of England Bible. When they are read in Church, they should be listened to with reverence ; and as there is so much historical information in some, and so much practical and spiritual wisdom in others, they may well be read in private by grown-up persons who know what is their true position in the volume of the Holy Bible. Of the books of Wisdom and Ecclesiasticus it is difficult to speak certainly as uninspired, and those of the Maccabees

Scriptures a third book of Esdras, and a third and fourth book of Maccabees. Neither these, nor the Prayer of Manasses (printed in our Bibles), are included in the Roman Catholic Bible.

have great and just interest. But it is well to remember that none of the books in question are entitled to that full and undoubting belief and trust which we ought to give to those of the Old and New Testament.

§. *Ancient Versions of the Holy Bible.*

THE Bible has been handed down to us written in four principal languages,—Hebrew, Greek, Syriac, and Latin.

Hebrew is the language in which the Old Testament was originally written, or into which it was translated by Ezra. The Hebrew letters are not those in which Moses, Samuel, David, and the prophets wrote, but were introduced among the Jews during the captivity, and used by them ever after in place of the more ancient characters. How far this change of character was accompanied by a change of language, is not certainly known; but probably the existing Hebrew Old Testament bears a somewhat similar relation to the older one, as is borne by our modern Bible in Roman letters to the pre-Reformation versions of the fourteenth century, written in the old English character, when “saints” would be represented by “*halows*,” or “against” by “*agains*,” or “I” by “*ich*,” or “dwell” by “*wonne*.” It is well known that Ezra re-edited (so to speak) by inspiration all the books of the Old Testament, that the later historical books were written by him, and that the Old Testament received its last addition, in the prophecy of Malachi, in his time.

All the books of the Old Testament were translated into Greek about 300 years before the birth of our Lord; and it was believed by the Christian writers of the first centuries, that the Holy Spirit guided the translators in

such a manner as to prevent them from falling into any important errors. Josephus (who wrote while St. John was yet living) has handed down a narrative taken from an older writer, Aristeas, in which it is said that this Greek version was made by order of Ptolemy Philadelphus at the suggestion of Aristeas himself; that it was translated by seventy-two learned men, who were formed into a sort of college for the purpose, in the isle of Pharos, near Alexandria; and that its accuracy was so great as to be thought miraculous. From the number of persons thus alleged to have taken part in the translation, it has always been called the version of the "LXX," or the Septuagint. This version is much quoted in the New Testament, and was probably the one commonly used by the Apostles. It has also given rise to much of the language of Theology, being the version of the Scriptures most generally used throughout Christendom in those ages when the doctrines of Christianity were being drawn out into that undying method which is represented to us in the Creeds. The oldest copies of it known to exist are the Alexandrian manuscript, in the Library of the British Museum; the Vatican, in the Library known by that name; and one lately discovered in the East by Professor Tischendorf, which is in the Imperial Library at St. Petersburg. Exact copies of all three have been published within the last few years.

The Syriac version of the New Testament is probably as old as the time of the Apostles, Syriac being a language that was used very generally in Asia Minor by the Jews, and being very similar to the dialect spoken by the Jews of our Lord's time in Judæa, and therefore by our Lord Himself. Though this was the case, however, it is certain that the New Testament, including three at least of the Gospels, was originally written in

Greek, and not in the language spoken by our Lord. The reason for this is, no doubt, to be found in the fact that Greek was then as generally spoken throughout the civilized world as English is at the present day, or as French was in the last century, or Latin in the middle ages.

The Latin version of the whole Bible is also very venerable, being, like the English, the growth of several centuries. Although Greek was used very largely by the Romans in the imperial ages, it cannot be doubted that the Apostles and early teachers of Christianity would provide the Scriptures for the common people of Italy in the only language which they knew—their native tongue ; and two such versions, the old Italic and the Hexapla Latin, are still in part preserved in the ordinary Latin or Vulgate. But St. Jerome, who lived in the fourth century, and was probably the most learned Bible scholar that ever existed, did for the old Latin versions what the learned translators of James the First's day did for our old English versions ; and the Vulgate is made up of these old Latin versions, revised and compared with the original languages, and of St. Jerome's own translations in some places where a new version was required. The Latin Vulgate was to the middle ages what the Septuagint had been to the Jews and earlier Christians, and what the English version seems likely to be to these later centuries. From it Wickliffe, and all English translators of the Bible before him, made their vernacular versions ; and the translators of our present Bible also used it freely. By the Church of Rome it is regarded as of the very highest authority ; and although such an opinion is at variance with sound and scholarly knowledge of other versions, it is undoubtedly entitled to great veneration as the most

ancient version of the *whole* Bible that exists, next to the Greek ; and as representing to us a Latin version of Apostolic times, and perhaps of Apostolic translation.

In addition to these principal versions of the Old and New Testament, there is a vast multitude of portions of the Scriptures in almost every language that was spoken in ancient days ; such as Persian, Egyptian or Coptic, Armenian, Ethiopic, Arabic, Gothic, "Anglo-Saxon," &c. : and from these it is evident that no restraint was put upon the circulation of the Scriptures in the mother tongue of each country where they were used, until that later mediæval period when the Church of Rome introduced so many novelties, and this among them, into the Christian world.

The following Table will give a general idea of the periods at which the various portions of the Holy Scriptures were written :—

§. *Chronological Table of the Old and New Testament, and of the Apocrypha.*

| Date. | Book. | Writer. | Contemporary Landmarks. |
|---|--|--|--|
| B.C. 1491 to 1451 | { Genesis Exodus Leviticus Deuteronomy Numbers | { Moses | [No authentic history so old as the Pentateuch. But some of the Egyptian antiquities are of earlier date than Moses; and a few hieroglyphic records among them.] |
| Uncertain 1427 1100 to 1056 | { Job Joshua Judges Ruth 1 Samuel 2 Samuel | { [Job, or Moses] Joshua Samuel, Na- than, and Gad | |
| Various | Psalms | { Moses, Da- vid, and others | { Earliest date assigned to Homer, 1100 B.C. ; latest, 500 B.C. : most probable, 962—927 B.C. |

| Date. | Book. | Writer. | Contemporary Landmarks. |
|---------------------------|---|--|---|
| B.C. 1013 to 975 | { Song of Songs Proverbs Ecclesiastes | { Solomon [some pro- verbs by others] | |
| 1004 to 457 | { 1 and 2 Kings | { Nathan, Id- do, and others, ad- ded to by Ezra | |
| 862 | Jonah | Jonah | |
| 800 | Joel | Joel | |
| 787 | Amos | Amos | |
| 750 | Micah | Micah | { Foundation of Rome, 753 B.C. |
| 740 | Hosea | Hosea | |
| 713 | Nahum | Nahum | |
| 698 | Isaiah | Isaiah | |
| 630 | Zephaniah | Zephaniah | |
| 626 | Habakkuk | Habakkuk | Solon, 638—558 B.C. |
| 588 | { Jeremiah Lamentations | { Jeremiah | Temple destroyed, 588 B.C. |
| 587 | Obadiah | Obadiah | { Temple of Jupiter Olym- pus built, 572 B.C. |
| 574 | Ezekiel | Ezekiel | { Temple of Diana at Ephesus, 552 B.C. |
| 534 | Daniel | Daniel | { Temple of Apollo at Delphi rebuilt, 548 B.C. |
| | { Haggai | Haggai | { Capitol at Rome finish- ed, 533 B.C. |
| 520 | { Zechariah | Zechariah | { Second Temple dedi- cated, 515 B.C. |
| 457 to 400 | { Esther Ezra 1 Chronicles 2 Chronicles Nehemiah Malachi | { Ezra Nehemiah Malachi | Battle of Marathon, 490 B.C. |
| About 700 | Tobit | Tobit | Herodotus, 484—408 B.C. |
| About 656 | Judith Baruch Esther | | Thucydides, 471—401 B.C. |
| Uncertain but B.C. | { Song of the Three Child- ren Story of Su- sannah Bel and the Dragon | { Uncertain | Socrates, 468—399 B.C. |
| Uncertain | { Prayer of Ma- nasses 1 and 2 Esdras | | { Alexander the Great's Conquests, 334—325 B.C. |

| Date. | Book. | Writer. | Contemporary Landmarks. |
|-------------|--|--------------------------------------|---|
| B.C. 250 | Ecclesiasticus | { Jesus, Son of Sirach | { Punic Wars, 264—146 B.C. |
| 130 to 50 | { 1 Maccabees 2 Maccabees Wisdom | { Uncertain | |
| A.D. 49 | 1 St. Peter | St. Peter | Julius Cæsar died, 44 B.C. Augustus Cæsar, Emperor, from B.C. 30 to A.D. 13 |
| 51 | Galatians | { St. Paul | Tiberius Cæsar, A.D. 13—37 |
| 52 | 1 Thessalonians | | Caligula, A.D. 37—41 |
| 52-53 | 2 Thessalonians | | Claudius Cæsar, A.D. 41—54 |
| 57 | 1 Corinthians | { St. Paul | { The Romans settled in England Caractacus prisoner at Rome, A.D. 50 |
| 58 | { 2 Corinthians 1 Timothy Romans | | Nero, A.D. 54—68 |
| 61 | { St. James St. Matthew St. Mark | St. James St. Matthew St. Mark | |
| 62 | { Philemon Colossians Ephesians Philippians | { St. Paul | |
| 63 | { St. Luke Acts Hebrews | { St. Luke | |
| Uncertain | Titus | { St. Paul | Galba } Otho } A.D. 68, 69 Vitellius } |
| Uncertain | 2 St. Peter | St. Peter | |
| 67 | St. Jude | St. Jude | |
| 67 | 2 Timothy | St. Paul | Vespasian, A.D. 69—79 |
| 70 | { 1 } 2 } St. John | { St. John | { Destruction of Jerusalem, A.D. 70 Pompeii and Herculaneum destroyed, A.D. 79 |
| 67 or 96 | 3 Revelation | | Titus, A.D. 79—81 |
| 97 | St. John | | Domitian, A.D. 81—96 Nerva, A.D. 96—98 Trajan, A.D. 98—117 |

§. *The English Bible.*

ENGLAND seems always to have been blessed with a great reverence for the Holy Scriptures, and a great

desire to know them. From the earliest times of our national existence they have been so deeply engraven on the minds of the people, that one can hardly find any ancient piece of poetry in which there is not some reference to the events or words of Scripture, showing how familiar it was both to writers and to readers. In the fifteenth century unusual restrictions were placed upon the circulation and translation of the Bible by the influence of foreign ecclesiastics, who had then so largely usurped the place of the native clergy; but these restrictions were so alien to the national taste and feeling that they were a constant source of bitterness and trouble, and had no small share in bringing about the Reformation.

To show how erroneous are the allegations which have been made, that the Bible in English was a novelty of Reformation times, it may be as well to go over some of the evidence which remains as to its free use in previous ages.

"It is not much above one hundreth yeare ago," says Archbishop Cranmer, in the Preface to his Bible, printed in 1540, "sence scrypture hath not bene accustomed to be redde in the vulgar tonge within this realme: and many hundred years before that, it was translated and redde in the Saxones tonge which at that time was our mother tonge: whereof there remayne yet dyverse copyes, found lately in olde abbeyes, of such antique manner of writynge and speakyng, that fewe men now ben able to reade and understand them. *And when this langage waxed olde and out of comen usage, bycause folke shulde not lacke the frute of readyng it was agayne translated into the newer langage. Whereof yet also many copyes remayne and be dayly founde.*"

The Venerable Bede, writing, in his Ecclesiastical

History, of a saintly Bishop who lived in A.D. 634, says that all who bore him company, whether monks or laymen, were engaged in reading the Scriptures, and in learning the Psalms²; and Saxon homilies exist, which contain exhortations to the people to read the Scriptures for themselves. Archbishop Usher says, that "Eadfrid, Bishop of Lindisfarne in 710, turned most of the Bible out of Latin into English;" and Aldhelm, Bishop of Sherborne, did the same for the South of England about the same time. The Venerable Bede himself was then, too, writing commentaries on Holy Scripture that fill six out of twelve of the octavo volumes in which his works are now printed; and in connection with these he was translating some portions at least of the Bible, as we know from the touching story of his death soon after his amanuensis had written down the English of the last verse in St. John's Gospel at his dictation. In a sermon by Alcuin (A.D. 735—804), are found such passages as this:—"The reading of Holy Scripture is the knowledge of everlasting blessedness. In the Holy Scriptures man may contemplate himself, as in some mirror, what sort of person he is. The reading of Holy Scripture cleanseth the reader's soul, it bringeth into his mind the fear of hell punishment, and it raiseth his heart to the joy above. The man who wishes ever to be with God, he should often pray to him and he should often read the Holy Scriptures. For when we pray we speak to God, and when we read the holy books, God speaks to us. It is a twofold joy which the reading of the holy books bringeth to the readers: first, that it so instructs their understanding as to render them sharper, and, also, that it leads them from this world's vanities to the love of God. . . . He is very

² Bede, III. v. 163.

happy who readeth the Holy Scriptures, if he turneth his words into deeds. All the Holy Scriptures are written for our health, and that we may, through them, understand the truth."

According to an ancient MS. discovered in the library of Worcester Cathedral by Sir Thomas Phillips, and published by him in 1838, the original being of the twelfth century, this Alcuin was also a translator of the Bible.

"Alfred the Abbot,
Whom we call Alcuin,
he was a scholar
and translated the books,
Genesis, Exodus,
Deuteronomy,
Numbers, Leviticus.
Through these were taught
our people in English.
they were these bishops
who preached in Christendom."

[Here follows a list of well-known names.]

"These taught our people in English,
their light was not dark,
but it burned beautifully.
Now the doctrine is forsaken
and the people ruined,
Now it is another people
who teach our folke,
and many of the teachers
perish, and the people with them."

These early translations of the Bible were done into a form of English which we should not understand at all at the present day. The Norman period amalgamated with this Old English a number of French words; and what it became in the fourteenth century we know from Chaucer's poetry and Wickliffe's version of the Bible, both of which are, however, very unlike the English of the last three centuries. During this

period of change, Latin was as well understood by all educated persons, ladies included, as French is in our own days ; while the language of the country was only used by the labouring classes, being probably almost unknown to the gentry of the day, until made popular by Chaucer, who is often called the Father of the English tongue. It was the policy of the Normans to keep under the population of the land as much as possible, and education was not much encouraged among them. It is not likely, therefore, that vernacular copies of the Holy Scriptures would be much in demand, as the ignorant lower classes could not use them, and the higher classes could read the Latin with much greater facility.

Of the hundreds and thousands of copies of the Bible that were written out in these ages by the monks—some of whom in every monastery spent their lives entirely at this work—it is probable, therefore, that the majority were written in Latin. Yet Sir Thomas More says that “the hole Byble was longe before Wickliffe’s daies by vertuose and well-learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read :” and speaking of an order which had been given that no one should use Wickliffe’s translation until it had been revised by a provincial synod, he says, “this order neither forbad *the translations to be read that were done of old before Wicklif’s daies*, nor dampned his because it was new, but because it was naught.” On another occasion the same learned and well-informed writer says : “I have shewed you that the clergy keep no byblys from the laitie that can no more but their mother tongue, but such translations as be either not yet approved for good, or such as be already

reproved for naught as Wicklif's was. For as for old ones that were before Wicklif's days, they remain lawful, and be in some folks hands." "Myself have seen and can shew you Byblys fair and old which have been known and seen by the bishop of the diocese, and left in laymen's hands and women's, to such as he knew for good and catholick folk that used it with soberness and devotion." All which statement agrees with the words of Archbishop Cranmer in his "Great Bible," as they have been already quoted. And what they say is further corroborated by John Foxe, the "martyrologist," who says, in the dedication prefixed to his edition of the Saxon Gospels, undertaken for Archbishop Parker,—"If histories be well examined, we shall find both before the Conquest and after, as well before John Wickliffe was borne as since, the whole body of the Scriptures by sundry men translated into this our country tongue."

In addition to portions of the Bible in the vernacular which remain in the Bodleian Library, the British Museum, and elsewhere, of every century, from Alfred the Great's time, there appears also to have been a copy of the whole English Bible of the date 1260, which Sir Frederick Madden had known to be in the possession of Ayshford Sanford, Esq., of Nynhead, Somersetshire, not long before 1850; and among the ancient Bibles in the Bodleian there are some which certainly seem to be of a date almost as early.

The following will give an idea of what these early English translations were. It is the twenty-third Psalm taken from an English Psalter by William de Schorham, Vicar of Chart-Sutton in Kent, A.D. 1320, which is now in the British Museum³—

³ Additional MSS. 17, 376.

“Our Lord gouerneth me, and nothyng shal defailen to me; in the stede of pasture he sett me ther.

“He norissed me vp water of fyllynge; he turned my soule fram the feude.

“He lad me vp the bistiȝes of riȝtfulnes: for his name.

“For ȝif that ich haue gon amiddes of the shadowe of deth; Y shal nought dowten iuels, for thou art wyth me.

“Thy discipline & thyn amending: comforted me.

“Thou madest radi grace in my sight; oȝayns hem that trublen me.

“Thou makest fatt myn heued wyth mercy; & my drynke makand drunken ys ful clere.

“And thy merci shal folwen me; alle daies of mi lif.

“And that ich wonne in the hous of our Lord: in lengthe of daies.”

The famous Wickliffe was born just four years after the above translation was written, that is, in the year 1324. He was educated at Queen's College, Oxford, became Warden of Balliol, and Master of Canterbury Hall, and afterwards Rector of Lillingham and of Lutterworth: dying of a paralytic stroke which seized him while celebrating mass at the latter church on Dec. 29th, 1384. He published a version of the Old and New Testament and Apocrypha translated from Latin into English, which became very popular on account of Wickliffe's well-known political agitations. Dr. Waterland was of opinion that the New Testament in this edition was of Wickliffe's own translation, but that the Old Testament was a copy of some previous English version. Several beautiful copies of this Bible, written in small characters and elaborately illuminated, may be seen in the Bodleian Library, and

others, in the British Museum. It used to cost about 2*l.* 16*s.* 8*d.*, or 7*l.* of our money,⁴ until the invention of printing superseded it in the sixteenth century. It was never printed entirely until 1851, but the New Testament has several times been printed.

It was not until 1526 that any attempt was made to print the whole Bible in English, although it had been printed in Latin, abroad, as much as eighty years before. In that year William Tyndale, assisted by John Frith and William Roye, re-translated the New Testament from the original Greek, and published the translation in a printed form. He also translated and printed the Pentateuch, and the Book of Jonah, and was preparing them for publication when he was put to death in Flanders by the Emperor. Tyndale knew no language thoroughly but Latin, and was chiefly dependent therefore on his associates; but his translation is said to have been full of serious errors; and it was supplanted immediately by one which was made by his friends Miles Coverdale and John Rogers; the first of whom afterwards became Bishop of Exeter, and the latter Vicar of St. Sepulchre's and Prebendary of St. Paul's. This was printed in 1535, and dedicated to Henry VIII., and reprinted in 1537, under the assumed name of Matthews, when it was approved and licensed for general use by Archbishop Cranmer, and Bishops Latimer and Shaxton.

In 1540 an amended copy of this Bible, carefully revised under the superintendence of Cranmer, was set up in churches, under the name of the Great Bible;

⁴ A quarter of wheat then cost 5*s.* 8*d.* The above estimate is made on the calculation that 1*l.* of the currency of that day was equal to 2*l.* 10*s.* of that of our own. But this is a very low valuation, and the price of books seems to have been much higher.

and from this Bible comes the version of the Psalms which is used in the services of the Church, and the harmonious rhythm of which is so dear to all who are familiar with it. This was the first sound and authorized English translation ; and as soon as it was perfected, a proclamation was issued ordering it to be provided for every Parish Church under a penalty of forty shillings a month.

In 1568 a new translation or revision was made under the supervision of Archbishop Parker, and continued to be the authorized version for forty years, when it was superseded by our present English Bible, which has remained unaltered for two centuries and a half. The history of our edition of the Bible is of great interest, and may therefore be spoken of more at length than that of previous ones has required.

At the Hampton Court Conference, which was held by James I., with the desire of reconciling the Dissenters to the Church, it was determined that a new translation of the Bible should be set forth, and that every precaution should be taken for making it as perfect as possible. Forty-seven of the most learned Divines of the day were appointed to meet in three bodies at Westminster, Oxford, and Cambridge respectively, dividing themselves into two committees at each place, and distributing among their members the various books to be translated. When each committee had accomplished its task, the work was passed round to the other five for further supervision ; and in case of any special difficulties a final committee was chosen from the whole body. After the whole was done, it was passed under review by Bishop Bilson and Dr. Myles Smith, the latter of whom wrote the preface. Among these Divines were names that have

since become famous in the Church, as may be seen from the list subjoined; and all of them were men of that ponderous learning for which the clergy of England were then famous at home and abroad.⁵

§. *Translators of the present English Bible.*

| Books. | Names. | | Best known as |
|--|-------------|-----------------------|--|
| Genesis to the end of the Second Book of Kings | Andrewes | President | Bishop of Winchester |
| | Overall | Westminster Committee | Bishop of Norwich |
| | Saravia | | Prebendary of Westminster |
| | Clerke | | |
| | Layfield | | |
| First of Chronicles to the end of Ecclesiastes | Leigh | Cambridge Committee | Bishop of London |
| | Burleigh | | |
| | Kinge | | |
| | Thomson | | Vicar of Tottenham |
| | Bedwell | | Regius Professor of Hebrew |
| From Isaiah to the end of the Old Testament | Lively | President | Master of Trinity |
| | Richardson | Oxford Committee | Master of Emmanuel |
| | Chaderton | | |
| | Dillingham | | |
| | Harrison | | Master of Jesus College |
| The Apocrypha | Andrews | Cambridge Committee | |
| | Spalding | | |
| | Birge | | |
| | Hardinge | | Regius Professor of Hebrew, and Professor of Magdalen |
| | Rainolds | | Master of Corpus Christi |
| The Apocrypha | Holland | Cambridge Committee | Rector of Exeter College, and Regius Professor of Divinity |
| | Kilby | | Rector of Lincoln College |
| | Smith | | Bishop of Gloucester [writer of Preface] |
| | Brett | | Fellow of Chelsea College |
| | Fareclowe | | Provost of Chelsea College |
| The Apocrypha | Duport | President | Master of Jesus, and Prebendary of Ely |
| | Braithwaite | Cambridge Committee | Master of Gonville and Caius |
| | Radcliffe | | |
| | Ward | | Master of Sidney Sussex |
| | Downes | | Regius Professor of Greek |
| The Apocrypha | Bayse | | Prebendary of E.y |
| | Warde | | |

⁵ Bishop Andrewes, the first name on the list, was master of Latin, Greek, Hebrew, Chaldee, Syriac, and fifteen modern languages.

| Books. | Names. | | Best known as |
|--|------------|------------------------------------|--|
| The four Gospels, the Acts, and the Revelation | Ravis | President Oxford Committee | Bishop of London |
| | Abbot | | Archbishop of Canterbury |
| | Montague | | Bishop of Winchester |
| | Thompson | | Dean of Windsor |
| | Savile | | (Sir Henry) Warden of Merton |
| | Perin | | Regius Professor of Greek |
| The Epistles | Ravens | President Westminster Committee | { Regius Professor of Greek formerly, and now Warden of Winchester |
| | Harmer | | Bishop of Lincoln |
| | Barlow | | |
| | Hutchinson | | |
| | Spencer | | |
| | Fenton | | |
| | Rabbett | | |
| | Sanderson | | |
| | Dakin | | |

The principal rules laid down for their guidance were, that as little alteration should be made as possible from the authorized version then in use (which was the Bishop's Bible of Archbishop Parker); that where this version did not agree with the original languages, recourse should be had to previous versions, to see if they could be used rather than new words; and that no marginal notes were to be made but such as were absolutely necessary for explaining the meaning of the text.⁶ And thus the translators in their preface say that their object was to make "a good translation better, or out of many good ones, one principal good one, not justly to be excepted against." The work was begun in 1607, and the Bible printed in 1611; not until it had been done as thoroughly as the learning of the day could do it.

One great element in the excellence of our English

⁶ The early translators, Wickliffe, Tyndale, and the Geneva Divines, made the notes and prefaces to respective books of the Bible a medium of sectarian and political proselytism; on which account those versions were very offensive to persons in authority,

Bible, arises, indeed, from the fact that, like the English Constitution, it is not the growth of one generation, of which it might carry marks and prejudices, but that it is the accumulation of successive centuries, in which each successive labourer has built on the foundations laid by his predecessors. Consequently the language of the Bible is always national ; and a comparison with the language of Smith's preface, or with Bishop Andrewes's sermons, which are full of intricate sentences and quaint expressions, will show that it would be far more difficult to identify the English of the Bible with that of its last revisers, than it would be in the case of a book the English of which originated in that age. That it is an honest and fair translation (though capable of some improvements) is witnessed by the confidence with which it has been used by all parties in the Church, and by the Dissenters ; for they, too, have always used the Church of England Bible.

§. *Division of the Bible into Chapters and Verses.*

THE most ancient copies of the Holy Bible are written in capital letters, without any breaks between the words, and without stops. Thus the beginning of St. John's Gospel reads in this fashion :—

IN THE BEGINNING WAS THE WORD AND
THE WORD WAS WITH GOD AND THE WORD
WAS GOD THE SAME WAS IN THE BEGINNING
WITH GOD ALL THINGS WERE MADE BY HIM AND
WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS
MADE IN HIM WAS LIFE AND THE LIFE WAS THE LIGHT
OF MEN AND THE LIGHT SHINETH IN DARKNESS AND

In later times the small letters began to be used instead of capitals, and then the words to be divided. Even before this division of the words, Eusebius, the

great Church historian of the fourth century, had made a division of the Gospels into ten canons or chapters and into smaller sections, which were marked upon the margin of the page. But the division into chapters which we are now so familiar with was not made until the twelfth century, when it is supposed to have been effected by Cardinal Hugh de St. Cher, who was the first to compose a concordance of the Bible. There was an ancient Hebrew division of the Old Testament into verses; and divisions of a similar kind, but longer, were in use before the Reformation. For our familiar division of Hugh de St. Cher's chapters into verses, we are indebted to a printer of the sixteenth century, named Stephens, and it was first adopted in 1551.

These divisions have, of course, no Divine authority; nor are they always the best that might be made. In some cases they seem to fall in naturally with the arrangement of ideas that was in the mind of those who wrote the various books: but they should never be taken for more than they are worth; and especially, should not be allowed to bias the reader of the Bible in his understanding of any passage, as neither the French printer nor the Roman Cardinal brought any thing more than human industry and learning to their work.

II.

The Prayer Book.

THERE are few subjects connected with religion, about which ordinary people are so imperfectly informed as the Prayer Book of the Church of England. Some form opinions about it, without making themselves acquainted even with its substance, as the great Lord Erskine did, who expressed his dislike of it because it taught people to believe in "all things visible and invisible" as often as the Nicene Creed was repeated. But many less discreditable misconceptions are formed about it from the difficulty which ordinary people have had, till lately, in getting sound information about its history, or explanation as to its contents. Many learned men have, however, of late years, made full investigations into the one, and devoted themselves with pious diligence to the other; and the object of this section will be to condense into as small a compass as possible, much of what has been thus written.

§. *Lineage of our Prayer Book.*

THE English Prayer Book is the modern descendant of a long train of venerable ancestors, which carry up

its lineage to Apostolic times, and perhaps to the pens of inspired men. There is good reason to think that Liturgies are as old as Christianity itself; and that the example and commandment of our Lord, when He gave to His Apostles the Lord's Prayer, and the words with which the Sacrament of the Lord's Supper was to be celebrated, and that of Baptism administered, was followed up by the composition of liturgical forms, in which the early Church could carry on its worship on uniform principles, and, to a great extent, in uniform words. During the time when Christianity was suffering from fierce persecutions, it was almost impossible to have these forms written down for use in books; and even the Scriptures themselves were taught chiefly by word of mouth. But as settled times came, the Christian communities were able to bring their few copies of sacred books out of their hiding-places, to increase the number of them, and to use them publicly without danger of death following upon discovery. From these earliest settled times the Prayer Books of the Christians of the eastern and of the western churches have been handed down to us; or at least so much of them as was used in the celebration of the holy Eucharist, which was the principal service of the Church, day by day, in those ages. There is a general summary of such a Liturgy in the Apology of Justin Martyr, written about forty years after St. John's death; and he speaks of it as indicating their ordinary established custom, which he is explaining to the Heathen in the hope of showing that Christians were not the infidels and criminals which they were reported to be. Of the Christian Liturgies which have come down to us, the most ancient are those of St. Mark, St. James, St. Clement, St. Chrysostom, and one used by the Christians of Malabar until

within the last few years.⁷ Whether or not these were actually composed by the persons whose names they bear, there is every reason to think that the first three were written down about the time that the Scriptures themselves began to be collected into a volume; and that the Liturgy of Chrysostom, which is that still ordinarily used by the Eastern Churches,—that is, by 64,000,000 of Christians,—was his composition.

No one who has read these venerable services, can doubt that our own Prayer Book is in some way derived from them, or from some like them. Those who have most thoroughly studied the subject believe that it is derived from one used by the Church of Ephesus, and bearing the name of St. John. This Ephesine Liturgy (as it is called) was introduced into France at a very early age of Christianity, and was used there until superseded by the Roman; and there can be little doubt that it was the one used by the Christians of England before the time of St. Augustine of Canterbury. He brought with him the Roman Liturgy, and it was partly amalgamated with that previously in use. After his time the various dioceses of the country had their own particular forms of this mixed Liturgy: and the original native form is not known to be extant.

§. *The Salisbury Prayer Book.*

AT the Norman Conquest an endeavour was made to bring all these diocesan rituals to an uniformity; and perhaps to make them more like the Roman. The most successful attempt of this kind was made by a Bishop of Salisbury and Lord Chancellor named Os-

⁷ A translation of all these was published in a small volume by Dr. Neale, in 1859, under the title, "Translations of the Primitive Liturgies."

mund in the year 1085. He superintended the reconstruction of the old Service books which he found in use, and produced a Book of Common Prayer and Administration of the Sacraments which was used over the greater part of England from the time of the Conquest until that of the Reformation, and from which our own was mainly translated. This book was known by the name of the "Salisbury Use," and as such is referred to in the Preface to our Prayer Book. There were other books going by the names of the "Hereford Use," the "Use of Bangor," the "Use of York," and the "Use of Lincoln." They did not very materially differ from the Salisbury, and none were ever in such general use throughout the kingdom in parish churches as that was.

It may be interesting to know what these old services of the Church of England, before the Reformation, consisted of. The ordinary services were made up of the same component parts as now, Psalms, Lessons, and Prayers. The Psalms were sung through once a week, instead of once a month. In addition to two or more Lessons from Holy Scripture, others were read, taken from the Sermons of the Fathers, or from the lives of Saints and Martyrs. The Prayers were of the same kind as those in our modern Prayer Book, and many of them are identical.⁸ Hymns were also used very freely, being inserted in their places in the daily services, and having therefore the same authority as the rest of the service.

This daily service was nominally divided into seven separate ones, according to the usage of the Jewish and the early Christian Church ; but practically it was a morning and evening service like ours : Mattins and

⁸ See the originals in the "Annotated Prayer Book."

Lauds, Prime, Tierce, Sext, Nones, Vespers, and Compline being generally combined in *parochial* Churches as Mattins and Evensong. In fact the services were framed with a primary view to monastic, not parochial use.

The Mass, or Sacrament of the Lord's Supper, was celebrated on Sundays and other holy days. A daily celebration was also enjoined upon all the clergy, but was probably little attended by the people; and, as is well known, the Mass was mutilated very generally for many years before the Reformation by being administered in one kind only to lay people, though celebrated and received by the clergy in both.

As the English language began to settle into its present form, and to become the language of the country, vernacular services became as great a necessity as a vernacular Bible. Before the Conquest brought so large an inundation of foreigners into the country, Anglo-Saxon was spoken over all England, except the northern counties, Wales, and Cornwall, as the principal tongue. After that, Norman-French began to be the common tongue of the higher classes, and an Anglo-Saxon, continually developing into what we now know as English, that of the old inhabitants. Up to Edward I., it was not uncommon for judges to be found who were incapable of speaking English. In 1362, Chancellor Edyngton brought in a bill enjoining schoolmasters to teach their scholars henceforth to translate into English and not into French; and both the pleadings and the judgments in courts of law were ordered also to be in the same tongue, French having been used since the Conquest.⁹ Under such circumstances the use of Latin in the services of

⁹ In Cromwell's time Latin was ordered, by Act of Parliament, to

the Church does not seem so extraordinary, however unreasonable it was to continue them in that tongue so long after English had become formed, and was universally spoken by all the people.

§. *The Prayer Book in English.*

BUT when the printing-press came to influence the world, English books of prayer were among the first of its productions ; and the Litany was translated into English, by authority, at least as early as the end of the fourteenth century.¹ So general a wish sprung up after this for the services to be in the native tongue, that the English Litany was used in the churches in 1544. From this time Convocation was engaged for several years in translating and re-arranging the services, but it was only in 1548 that they were allowed to make their labours public. In that year an English Communion Service for the use of the Laity was added to the old Latin form, and the completion of the other offices was proceeded with. This was accomplished by the year 1549 ; and as soon as the English Prayer Book was published, the "Act of Uniformity" was passed, forbidding any other "use" or custom to be followed than what was there set forth.

The persons to whom this work was entrusted were the following :—

be used for all public records, and it continued to be so used until George II. Old French is still used in some formal proceedings of the Sovereign and Parliament.

¹ It had been the custom for some time to have Latin Prayer Books interlined with English translations : much as English and Welsh are printed side by side at the present day.

Upper House of Convocation.

Cranmer, Archbishop of Canterbury.

Goodrich, Bishop of Ely.

Holbech or Randes, Bishop of Lincoln.

Day, Bishop of Chichester.

Skip, Bishop of Hereford.

Thirlby, Bishop of Westminster.

Ridley, Bishop of Rochester, and afterwards of London.

Lower House of Convocation.

May, Dean of St. Paul's.

Taylor, Dean, and afterwards Bishop of Lincoln.

Heynes, Dean of Exeter.

Cox, Dean of Christ Church, and afterwards Bishop of Ely.

Redmayne, Master of Trinity College, Cambridge.

Robertson, Archdeacon of Leicester, and afterwards Dean of Durham.

This, the first edition of the complete English Prayer Book, was considerably altered in 1551 by the influence which two foreigners, Martin Bucer and Peter Martyr, had gained over the King and the Duke of Somerset: and its likeness to the old Latin book of Salisbury much lessened. But the second edition, so altered, never held the same authoritative position as the first had done; and it was so distasteful to the nation and the best of the clergy, that Queen Elizabeth, immediately on her accession, directed or authorized the appointment of another Committee of Divines, for the purpose of reviewing both books, and framing one for general use. This committee was composed of the following persons:—

Parker, Archbishop of Canterbury.

Cox, Bishop of Ely.

Pilkington, afterwards Bishop of Durham.

Grindal, afterwards Bishop of London, and Archbishop of Canterbury.

Sandys, afterwards Bishop of Worcester, and Archbishop of York.

Dr. May, Dean of St. Paul's.

Dr. Bill, afterwards Dean of Westminster.

Sir Thomas Smith, Dean of Carlisle, and Secretary of State.

Mr. Whitehead, who declined the Archbishopric of Canterbury.

Guest, afterwards Bishop of Rochester, and of Salisbury.

The last-named was probably the person under whose guidance the new edition was made and published, acting for the Archbishop, who was unable to attend the Committee through illness. The changes, though important, were few, and it was decided to be inexpedient to restore the original book to use.

In 1604 some slight alterations were made by the authority of James I., after the Hampton Court Conference; but there was no further change made until 1661. The Church had then been persecuted, and the use of the Prayer Book forbidden for many years; and at the Restoration a great endeavour was made by Baxter and other Puritans to obtain a permanent suppression of the latter. All they accomplished was to secure a careful review of it by a body of learned men, which included the great names of Bishops Cosin, Sanderson, Walton, Pearson, Sparrow, Dr. Heylin, and Mr. Thorndike.

The result of these various revisions may be seen in

the table subjoined, where every portion of the ordinary services is traced up to its original source in ancient or modern times.

§. *Table showing the Origin of the Ordinary Services of the Prayer Book.*

| In the Prayer Book, at least since 1085. | Later Insertions. | Sources and periods to which traceable. |
|---|------------------------------------|--|
| | The Sentences | Holy Scripture |
| | — Exhortation | } Cranmer, &c. |
| | — Confession | |
| | — Absolution | |
| The Lord's Prayer } — Versicles } | | Holy Scripture |
| Gloria Patri | | Apostolic times |
| Venite | } | Holy Scripture |
| Psalms | | |
| Lessons | | |
| Te Deum | | St. Hilary, A.D. 350—367 Apocrypha |
| Benedicite | | |
| Benedictus | | } Holy Scripture |
| Jubilate | | |
| Magnificat | | |
| Nunc Dimittis | Cantate Domino, 1552 | } |
| | | |
| | Deus Misereatur, 1552 | } |
| The Apostles' Creed | | |
| — Athanasian Creed | | Apostolic times |
| The Salutation and | } | Victricius, A.D. 401 |
| lesser Litany | | { Holy Scripture |
| — Lord's Prayer | | |
| — Suffrages | | { Apostolic times |
| 45 Sunday Collects | | Holy Scripture |
| | 9 Sunday Collects | } Liturgies, 483—590 |
| | [1549—1661] | |
| 10 Holy Day Col- lects | | } Cranmer, &c. |
| | 13 Holy Day Collects | |
| | [1549—1661] | { Liturgies, 483—590 |
| 2 Collects for Peace | | |
| Collect for Grace | | { Cranmer, &c. |
| — for Aid, &c. | | |
| Part of the Litany | | { Sacrament Book of Ge- lasius, 494 |
| | Part of the Litany | |
| | [1554—1549] | { Many ancient sources |
| | Prayer for Queen, 1661 | |
| | Prayer for Royal Fa- mily, 1661 | { Cranmer, Parker, &c. |
| | | |
| | | Henry VIIIth's Primer |
| | | { Archbishop Whitgift |
| | | |

2 Inserted in Morning Prayer, 1552; Evening Prayer, 1661.

| In the Prayer Book, at least since 1085. | Later Insertions. | Sources and Periods to which traceable. |
|---|---|--|
| Prayer for Clergy } and people } | Prayer of St. Chrysos- tom, 1661 Occasional Prayers [1552—1661] | Gelasius, 494 } St. Chrysostom, 400 } Cranmer, Gunning, } Laud, Reynolds, } Cosin, and others |
| COMMUNION SERVICE. | | |
| The Lord's Prayer Collect for Purity | Ten Commandments, 1552 Prayer for Queen, 1549 | Holy Scripture Salisbury Missal } Holy Scripture Cranmer, &c. |
| Collects as in the Daily Service. | | |
| Epistles and Gospels | A few changes in 1549 | Holy Scripture |
| The Nicene Creed | Offertory Sentences, 1549 | { Councils of Nicæa and Constantinople, 325 and 381 } Holy Scripture |
| Prayer for Church | The Exhortations, 1552 — Confession, 1548 | All ancient Liturgies { Cranmer, Peter Martyr, } &c. { Hermann, Archbishop } of Cologne All ancient Liturgies |
| The Absolution | Comfortable Words, 1548 | } Holy Scripture |
| Versicles and Ter } Sanctus } | Proper Preface for Christmas, 1549 | Apostolic times } Cranmer, &c. |
| Proper Preface for } Easter } | | Gelasius, 494 |
| Do. for Ascension | Proper Preface for Whitsunday, 1549 | St. Gregory, 590 } Cranmer, &c. |
| Do. for Trinity } Sunday } | Prayer of Access, 1549 | Gelasius, 494 Cranmer, &c. |
| PRAYER OF CONSECRATION, Ancient Liturgies altered in 1549. | | |
| Words of Adminis- } tration, first half } | Words of Administra- tion, second half | Ancient Liturgies } Cranmer, &c., 1552 |
| The Lord's Prayer | | Holy Scripture |
| The Thanksgivings, from ancient Liturgies, altered in 1549. | | |
| Gloria in Excelsis | The Benediction | Apostolic times Ancient Liturgies |

§. *Authority of various Revisions.*

THE successive revisions of the Prayer Book in 1549, 1552, 1559, and 1661, were all made by the Convocations of the Church, called together for that purpose by the Sovereign: and in each case the new edition has been assented to by Parliament, so that it should be authorized by the "Realm" as well as the "Church" of England. The same course would necessarily be followed in any future revision of, or addition to, the Book of Common Prayer.

§. *The Origin of the Prayers in detail.*

WE may now follow up the history and origin of the various parts of our Prayer Book into somewhat further detail, the preceding Table supplying us with a chart of the course which we have to take.

The Sentences, &c.

It was the ancient custom of the Church of England to begin Divine Service with the Lord's Prayer. This custom can be traced back distinctly as far as the Salisbury Prayer Book of 1085, and was probably derived from the more ancient Liturgies out of which that was formed. This was one of the points in which the English Church always differed from the Church of Rome; but, strange to say, the latter adopted the custom in 1568, just at the period when it was partly set aside by the Reformers, in the second edition of the English Book. In the first edition of 1549 the Morning Service, Evening Service, and that for the Holy Communion all began with the Lord's Prayer; the two former ending with the third Collect. In 1552, the Sentences, Exhortation, Confession, and Ab-

solution were prefixed to Morning Prayer, but not to Evening Prayer. In 1661, they were prefixed to Evening Prayer also ; and both Morning and Evening Service were then lengthened at the end likewise by the addition of all that follows the third Collects.

The Confession and Absolution are not, however, altogether novel. In the ancient Services there was a Confession, of much more general terms, placed about the middle of the Service, the substance of it being, "I have sinned greatly in thought, word, and deed." The Absolution was in two parts, the first part being that now used at the Holy Communion,³ and the second pronouncing "absolution and remission" of sins, praying God to give the absolved "time for true repentance, amendment of life, with the grace and sanctification of the Spirit." The words are so similar to those of the existing form, that they were, no doubt, in the minds of the reforming Divines when they made this alteration in the Service.

The Versicles.

The Versicles, or little verses, are known with certainty to have been in use since the sixth century, and are probably part of the Apostolic Ritual. They are taken from Ps. li. 15, "O Lord, open Thou my lips ; and my mouth shall show forth Thy praise," and from Ps. lxx. 1, "Make haste, O God, to deliver me ; make haste to help me, O Lord :" the "me" being changed into "us" in 1552.

"Glory be," &c.

The Doxology used here and elsewhere in the Ser-

³ In the American Prayer Book, our Communion Service Absolution is inserted after the ordinary one at Morning and Evening Prayer, to be used instead, at the discretion of the Priest.

vices is probably of Apostolic origin, and appears in the earliest Liturgies. "Praise ye the Lord" is the English of the Hebrew "Hallelujah." The response, "The Lord's name be praised," was first added in the Scotch Prayer Book of 1637, and then transferred to ours in 1661.

The Psalms.

The Psalms have been used where they are now placed in our Services as long as the history of the English Church can be traced : but there were various arrangements for their division. In some monasteries the whole of them were sung through every day, in others they occupied a week, as they did also in parish churches. The changes made by the reforming Divines were the following :—

(1) The Psalms were directed to be said or sung in English, the translation used being that which we now have taken from the "Great Bible," which was ordered to be used in churches in 1539 ; (2) they were divided into sixty portions, two to be used every day ; and (3) the Gloria Patri was directed to be used after every Psalm, instead of after couplets or triplets of Psalms. The "Venite exultemus," or ninety-fifth Psalm, was used before the rest in very ancient times at one of the daily services : but it used to be interpolated with a short anthem or "Invitatory," which varied with the season.

The Lessons.

Our usage in respect to the Lessons is also a modification of the ancient one. Under the pre-Reformation system of Divine Service as many as nine Lessons were sometimes read, selected in small portions, much on the same plan as the Epistles and Gospels. Some

of the later Lessons for the day often consisted of selections from the Fathers, or of histories or alleged histories of the Saints : and between each two Lessons there was a short Anthem called a "Respond," which was made to correspond with the subject of the Lessons just read ; and of which the "Lord, have mercy," &c., after each Commandment is an example. Although this seems, theoretically, to have been a very good arrangement, the reforming Divines appear to have observed (as their remarks in the Preface of the Prayer Book show) that great practical abuses had sprung up in carrying out the rules of the Breviary ; and they thought it desirable to make such a change as would ensure an orderly and complete reading of the Bible in the daily Lessons. By this change two complete chapters (with a few exceptions) are read at Morning, and two at Evening Service : those at the Daily Service being taken chapter by chapter almost through the Old and New Testaments : and Proper Lessons being appointed for the first Lessons on Sundays, and for both first and second on particular days. Thus the Old Testament is read through once every year, some portions of the Apocrypha once, and the New Testament (always omitting the Revelation) three times. The "evangelical prophet" Isaiah is kept apart for Advent reading, as predicting the coming and work of our Lord more plainly and fully than any other prophet. The arrangement of the Sunday Lessons was not made until Queen Elizabeth's reign, and is probably due to Archbishop Parker.

The Canticles.

The eight Canticles which are used after the Lessons are reproduced from the pre-Reformation Ser-

vices of the Church of England ; six of them being taken from Holy Scripture, one from the Apocrypha, and one being a Christian hymn of very early date.

The *Te Deum*, attributed formerly to St. Ambrose and St. Augustine, is now thought to have been composed by a French Bishop, St. Hilary of Poitiers, about 300 years after our Lord's Ascension. But it is not improbable that it is one of the hymns of the Primitive Church. The first notice of its being used at Morning Prayer is in the injunctions of Cæsarius, Bishop of the French diocese of Arles, in the fifth century ; since which time it has occupied its present position in the Morning Service at certain seasons of the year, and on Festival days. The *Benedicite*, or "Song of the Three Children" (which is a paraphrase of the one hundred and forty-eighth Psalm, and a very ancient Jewish hymn), is inserted for occasional use instead of the *Te Deum*. In the first edition of the Prayer Book it was ordered to be used in Lent, but why is not very obvious.

Of the other Canticles it may be remarked that the second of each is put in as a substitute for the first under particular circumstances only, and that the Gospel Hymns, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, are the proper ones for ordinary use.

The Creed.

A detailed account of the Apostles' Creed will be given in another section. It and the Creed of St. Athanasius were both used daily in the old Services of the Church of England, although the latter was used on Sundays only in the Romish Church. A glance at the rubric prefixed to the Athanasian Creed will show that it is now used about once a month and on the

higher Festivals. When the Services were read in Latin, it was customary to have small tablets or horn-books, on which the Lord's Prayer, the Creed, and the Angelic Salutation were written, for the use of the people in their own tongue.⁴ Cheap Prayer Books have superseded such a necessity; but the usage may be understood by comparing it with the printed cards of the Baptismal Service which are mostly given to sponsors at the Font in our own time.

The Suffrages, &c.

The ejaculatory prayers which, with the Lord's Prayer, occur between the Creed and the Collect for the day, were all used in the Ancient Services, and are taken from Holy Scripture. The mutual blessing is plainly as ancient as the time of Ruth; for in the second chapter of that touching history, at the fourth verse, are almost the identical words: "And behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." The same form of blessing is referred to in Ps. cxxix., "The blessing of the Lord be upon you: we bless you in the name of the Lord," and in "The Lord be with you all" of St. Paul to the Thessalonians. The "Lord, have mercy upon us," is also a very ancient application of the publican's prayer, "God be merciful to me a sinner." And the originals of the suffrages after the Lord's Prayer are to be found in the following passages:—

| | |
|------------------------------|-----------------|
| "Shew us Thy mercy, O Lord : | } Ps. lxxxv. 7. |
| And grant us Thy salvation." | |

⁴ Two of these horn-books were found under the mediæval floor of a church near Cambridge about eight years ago, and there is an engraving of one in the Annotated Prayer Book, p. xxiv.

“O Lord, save the King :
And hear us in the day we call upon
Thee.” } Ps. xx. 9.
Septuagint
version.

“Let Thy priests be clothed with
righteousness :
And let Thy saints shout for joy.” } Ps. cxxxii. 9.

“Save Thy people :
And bless Thine inheritance.” } Ps. xxviii. 9.

[“Give peace in our time,” &c., was substituted in 1549 for Ps. cxxii. 7, “Peace be within Thy walls,” &c., or “Grant us peace in Thy strength,” as in the older forms. The present words are those of an ancient response or antiphon, attached to the Collect for Peace.]

“Create in me a clean heart, O God:
And take not Thy Holy Spirit from
me.” } Ps. li. 10, 11.

The Collects.

The short prayers called Collects are, perhaps, so called because they collect into one short prayer the leading ideas of certain portions of Scripture which have just been used, or are to be used, as in the Communion Service ; or, as here, the leading ideas of the daily necessities for which we require to pray. Another good meaning is that these prayers are the offering of the whole congregation *collected* and offered by the one person,—the priest—who speaks in their name to God : whereas versicles are said alternately by priest and people. That for the day connects the Prayers of Morning and Evening Service with the offering of the Holy Communion on the Sunday previous, or on the day when it was last celebrated. Of these Collects for the Day more will be said hereafter. And whence the others are derived, which beseech God for Peace, for

Grace wherewith to go through the day at Morning Prayer, and for His protection during the night at Evening, may be seen by reference to the Table given a few pages back. There was a striking significance in the termination of the Daily Services with these Collects; and it was probably intended that they should so terminate still in ordinary parish churches, upon ordinary occasions.

All that follows the Anthem was printed at the end of the Litany, until 1661, among the "Prayers and Thanksgivings upon several occasions;" and the rubric then, as now, directed that when such occasions arise these prayers are "¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer." They were inserted at that date with a direction that "in Quires and Places where they sing," they should be used after the Anthem—a direction which probably means that they are to be used in cathedral and other principal churches.

Prayer for the King or Queen.

The prayer for the Sovereign is first found in some Books of Psalms and other devotions, set forth for the use of persons in private prayer, in the reign of Henry VIII.; but it has undergone some modification since then.

Prayer for the Royal Family.

That for the Royal Family was probably composed by Archbishop Whitgift. It first occurs at the end of the Litany in 1604.

Prayer for the Clergy.

That for the Clergy is from the ancient books, and is traceable as far back as the fifth century.

Prayer of St. Chrysostom.

The prayer of St. Chrysostom is found in the ancient Liturgy bearing his name, and was most likely composed by him, or by St. Basil.

[Of the *Occasional Prayers* nothing more need be said than what is contained in the preceding Table.]

The Litany.

The beautiful Litany of our Church is made up chiefly from the ancient Litany, which was used for many centuries in processions around the church and elsewhere. Very ancient English forms of it exist ; in which, however, there are words and expressions, such as "Aȝenbuyer" for "Redeemer," "Aȝenrisynge" for "Resurrection," which make it almost as foreign in sound to modern ears as Latin itself. It is impossible to point out in detail the changes which have been made in the Litany without printing the whole in its original and in its modern form. Suffice it to say that the most important alteration was the omission of all those invocations of the Saints which had been inserted in later mediæval times after the invocations of the Blessed Trinity.

The Holy Communion.

The several changes which have been made in transferring the Communion Service of the Ancient Ritual to our English Prayer Book have had the effect of producing a very great apparent deviation between it and the old "Mass" of the pre-Reformation Church. There has, in fact, been a greater alteration in this than in any other part of the Prayer Book ; but these alterations consist chiefly in the simplification of the

service, the consolidation of separate portions, the omission of special and particular commemoration of the Saints and the departed, and the re-arrangement of the service, such as placing the "Gloria in excelsis" at the end instead of at the beginning. The Gospels and Epistles remain almost wholly unchanged. Of the eighty-three Collects, twenty-two were not in the old Mass, and sixty-one were.⁵ The acts and the words of Consecration are substantially the same; and so also are the words of administration. But there is one very essential difference between the present administration of the Holy Communion and that of the later Mediæval Church, which is, that all communicants now receive in both kinds, whereas for many years the Cup was rarely, if ever, received at all by the laity.

The Changes made in the Liturgy.

Having shown in the Table previously given whence the various portions of the Communion Service are derived, I will now show by another Table what are the general variations that have taken place in it, putting into three columns the ancient English Mass, the Liturgy of the Salisbury Prayer Book of 1085; that of the first Prayer Book in our native tongue, 1549; and that of our Prayer Book as it now stands. It may be added that the tendency of minor changes, made at various revisions since 1552, has been towards a restoration of the original Communion Office which appears in the second column:—

⁵ See list of Collects at p. 49.

Comparison of the Ancient and Modern Liturgy of the Church of England.

| Salisbury Book, 1085. | 1st English Book, 1549. | Present Book. |
|---|--|-------------------------------|
| Veni Creator | | [A hymn, optional] |
| Collect for Purity | The Lord's Prayer | The Lord's Prayer |
| Psalm 43rd | Collect for Purity | Collect for Purity |
| Kyrie Eleeson, 3 times | Introit. [An appointed Psalm] | Ten Commandments |
| The Lord's Prayer | Kyrie Eleeson, 3 times | Kyrie Eleeson, 10 times |
| Confession and Absolution | | |
| Gloria in Excelsis | Gloria in Excelsis | |
| Collect for the Day | Collect for the Day | Collect for the Sovereign |
| Epistle and Gospel | Collect for the Sovereign | Collect for the Day |
| Nicene Creed | Epistle and Gospel | Epistle and Gospel |
| | Nicene Creed | Nicene Creed |
| Oblation of alms and elements | Exhortation | |
| Lift up your hearts, &c. | Oblation of alms and elements | Oblation of alms and elements |
| Prayer for Church with special words of oblation and special commemoration of Saints and others | Lift up your hearts, &c. | |
| | Prayer for Church | Prayer for Church |
| | | Exhortation |
| | | Invitation |
| | | Confession and Absolution |
| | | Comfortable words |
| | | Lift up your hearts, &c. |
| | | Prayer of Access |
| CONSECRATION. | | |
| Commemoration of the departed | Commemoration of Saints and the departed | |
| The Lord's Prayer | The Lord's Prayer | |
| | Invitation | |
| | Confession and Absolution | |
| Agnus Dei | Comfortable words | |
| Prayer of Access | Prayer of Access | |
| COMMUNION. | | |
| | Agnus Dei | The Lord's Prayer |
| Thanksgiving | Thanksgiving | Thanksgiving |
| Anthem | | Gloria in Excelsis |
| Benediction | Benediction | Benediction |

Nature and Cause of the Changes.

For some of the alterations thus indicated it is difficult to give a reason ; as, for example, in the case of the prayers which were removed to their present position *before* the Act of Consecration from their very ancient one, which was after it. For others it is easy to see a reason in the circumstances of the times. The Ten Commandments were added as a solemn witness against the Antinomians or extreme Puritans, who thought that there were Christians so perfect as to be above any necessity of obeying them : the Collect for the Sovereign was a result of the closer connexion which had sprung up between the Church and the State : special Exhortations were necessary, in consequence of the neglect and profaneness with which the Holy Communion was regarded by the body of the people;⁶ and the extravagances of mediæval devotions, in respect to the Saints and the departed, recoiled in the omission of all but a short and general commemoration of them in the Prayer for the Church, and the Thanksgiving after Communion.⁷

But whatever changes were made, nothing essential was omitted ; and the Communion Service of the Church of England is identical in all absolutely necessary points with that of the Eastern and the Continental Churches.

§. The Collects.

THE eighty-three prayers which go by this name form so large a portion of the Prayer Book, or at least of

⁶ An Act of Parliament was necessary, forbidding this profaneness.

⁷ "And all Thy whole Church" is interpreted by Bishops Andrewes and Cosin, and other holy writers, to include the departed, as well as absent living, members of the Church.

that part which is not made up of Holy Scripture, that it is of interest to trace them separately to their original sources. It will be seen that they are most of them derived from the Early Church ; and it is not at all unlikely that many of those which Leo, Gelasius, and Gregory put into their Sacramentaries were the productions of previous ages, even then familiar to the ears of the Christian world. The few new ones inserted at the Reformation and subsequently into our Prayer Book were carefully composed on the same plan, and are worthy companions of the more venerable Collects of ancient times.

61 *Collects in use from A.D. 1085 or earlier.*

[*These are traceable with certainty to the Sacramental Book compiled by Leo, Bishop of Rome, A.D. 451.*]

| | | | |
|--------------------------|---|---|----------|
| 3rd Sunday after Easter. | | | |
| 5th | „ | „ | Trinity. |
| 9th | „ | „ | „ |
| 13th | „ | „ | „ |
| 14th | „ | „ | „ |

[*These to the Sacramental Book of Gelasius, Bishop of Rome, A.D. 492.*]

4th Sunday in Advent.
 Holy Innocents.
 Sunday before Easter.
 Good Friday (2nd Collect).
 Easter day.
 4th Sunday after Easter.
 5th „ „ „
 1st „ „ Trinity.
 2nd „ „ „

6th Sunday after Trinity.

| | | | |
|------|---|---|---|
| 7th | " | " | " |
| 8th | " | " | " |
| 10th | " | " | " |
| 11th | " | " | " |
| 12th | " | " | " |
| 15th | " | " | " |
| 16th | " | " | " |
| 18th | " | " | " |
| 19th | " | " | " |
| 20th | " | " | " |
| 21st | " | " | " |

· [*These to that of Gregory the Great, Bishop of Rome,*
A.D. 590.]

St. Stephen.

St. John the Evangelist.

Epiphany.

1st Sunday after Epiphany.

| | | | |
|-----|---|---|---|
| 2nd | " | " | " |
|-----|---|---|---|

| | | | |
|-----|---|---|---|
| 3rd | " | " | " |
|-----|---|---|---|

| | | | |
|-----|---|---|---|
| 4th | " | " | " |
|-----|---|---|---|

| | | | |
|-----|---|---|---|
| 5th | " | " | " |
|-----|---|---|---|

Septuagesima.

Sexagesima.

2nd Sunday in Lent.

| | | |
|-----|---|---|
| 3rd | " | " |
|-----|---|---|

| | | |
|-----|---|---|
| 4th | " | " |
|-----|---|---|

| | | |
|-----|---|---|
| 5th | " | " |
|-----|---|---|

Good Friday (1st Collect).

Ascension Day.

Whitsunday.

Trinity Sunday.

3rd Sunday after Trinity.

4th " " "

17th " " "

22nd " " "

23rd " " "

24th " " "

25th " " "

Purification of Blessed Virgin Mary.

Annunciation of Blessed Virgin Mary.

St. Michael and All Angels.

*[These are derived from Prayers and Anthems of
equally ancient origin.]*

Circumcision.

Ash Wednesday.

Good Friday (3rd Collect).

Sunday after Ascension Day.

Conversion of St. Paul.

St. Mark.

St. Bartholomew.

[22 Collects composed in modern times.

Few of these 22 Collects were, however, entirely original compositions, whole clauses being taken from ancient Prayers in several cases, and expressions in many.]

1549.

1st Sunday in Advent.

2nd " "

Christmas Day.

Quinquagesima.

1st Sunday in Lent.

1st Sunday after Easter.
 2nd " " "
 St. Thomas.
 St. Matthias.
 St. Philip and St. James.
 St. Barnabas.
 St. John Baptist.
 St. Peter.
 St. James.
 St. Matthew.
 St. Luke.
 St. Simon and St. Jude.
 All Saints.

1552.

St. Andrew.

1661.

| | |
|-------------------------------|--|
| 3rd Sunday in Advent. | } Composed by Cosin, Bishop of Durham. |
| 6th " after Epiphany. | |
| Easter Even. | |

§. *The Scriptural and Catholic Character of the
Prayer Book.*

FROM the preceding history and Tables it will be seen that a very large part of the Prayer Book is simply a devotional arrangement of portions of Holy Scripture, some for Praise, some for Prayer, some for Instruction. It may be further remarked that what is not actually Holy Scripture is yet principally handed down to us from the early ages of Christianity ; having been in use for many centuries by other Churches as well as our own.

From a careful and detailed calculation I am able to say that, of the whole Prayer Book from beginning to end,

Three-fifths are taken from Holy Scripture ;

One-fifth consists of Prayers, Creeds, and Canticles more than 780 years old, and some reaching to Apostolic times ;

One-fifth consists of Prayers and Exhortations 200 to 320 years old.

The same calculation shows that (taking the average of the various services, and not reckoning sermons) two-fifths of all Divine Service in the Church of England are carried on in the actual words of Holy Scripture. Again, that one-half of this Divine Service is Praise ; one-fourth, Prayer ; and one-fourth, reading of Holy Scripture.

This calculation may bear no unimportant part in forming our ideas respecting the Prayer Book of the Church of England.

[Full information on the subject of this section is to be found in the following works :—

The Annotated Book of Common Prayer.

Procter's History of the Book of Common Prayer.

Freeman's Principles of Divine Service.

Clay's Book of Common Prayer Illustrated.

Maskell's Monumenta Ritualia Ecclesiæ Anglicanæ.]

III.

The Church.

THE word standing at the head of this page is used in various senses. We speak of the material building in which Divine worship is carried on, of our national religion, of the faithful throughout the world, and of the ultimate human authority in matters of religion, as the Church : we “come together in the Church” [1 Cor. xi. 18], we belong to one of “all Churches of the Saints” [1 Cor. xiv. 33], our national religious community is part of “the Church of God which He has purchased with His own blood” [Acts xx. 28], and to us is made “known by the Church the manifold wisdom of God⁸” [Eph. iii. 10.]

For the actual meaning of the word we have to go to the language from which it has been taken into ours, the Greek. In that language it is spelt *κυριακή* [*kyriakē*], and evidently means “that which belongs

⁸ In the 19th Article of Religion the Church is defined as “a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” The terms of the Articles are those of scientific theology, and the technical word “faithful” means “fideles,” the baptized, as all readers of old Latin theological books know ; while “duly” means according to those externals of persons, words, and substances, without which rites are not accounted Sacraments by the Church of England.

to the Lord" [Kyrios], so that "Church" very fairly represents all the various senses in which we use the word, and especially that sense in which it is applied to Christians as a people belonging to our Lord Jesus Christ : an ἐκκλησία [ekklēsia] or gathering in one body of all who are called out from among the masses of human beings to be followers of Him.

§. *The Apostolic origin of the Church.*

THE Church in this highest and widest sense began to exist upon the Day of Pentecost. Christ had been "made perfect" in His human nature by His "suffering;" had redeemed (or bought back) the world from the bondage of Satan by the ransom of His death; had carried the nature of man to Heaven, that "He might be the first-born among *many* brethren;" had taken His place as the High Priest of the New Dispensation, from whom alone all spiritual power and authority was henceforth to flow; had "received gifts for men" from the hands of His Father; and on the Day of Pentecost He sent the Holy Ghost to begin the work of saving men by means of the New Dispensation thus originated. On that day the Apostles entered upon those labours which Christ had commanded them to undertake, when He said, "Go ye into all the world, and preach the Gospel to every creature;" with reference to which He had given them many instructions both before and after His resurrection; for which He had promised His perpetual presence, when He said, "Lo, I am with you alway, even to the end of the world;" and which He had bidden them in His last words to delay until they were "endowed with power from on high."

§. *Apostolic qualifications, and work.*

THE promised "power from on high" came to the Apostles with the outward signs of a noise like that of a rushing wind, and of tongues of flame resting on each of them. Before this, they had been ordained by the great High Priest to their office as Apostles, or commissioned Messengers of God, but now they became inspired men like the prophets of old; they were able to speak any language that was necessary for their purpose as missionaries, without learning it; and they had the power of working miracles, by which to do good as their Master had done, and to convince men that they were messengers sent from God.

Being thus commissioned, and thus endowed with power to carry out their commission, the Apostles immediately set about the work which they had to do, that of converting the world to Christ. Before nine o'clock on the Day of Pentecost they had been speaking to the people assembled in Jerusalem from all parts of the then known world, and that in many various languages, of "the wonderful works of God;" and before the day was over, the result had followed of 3000 souls being *added* to the company of the faithful *by Baptism*, according to our Lord's commandment. From that time the number of Christians went on increasing very rapidly, and a uniform system of organization was established among them in every place where the "Apostles' doctrine and fellowship" extended. Among the Jewish Christians, Christianity was, for a generation or more, superadded to Judaism: and consequently, while the old Jewish system lasted, and the Temple was yet the centre of its acts of worship, there was not that exact and sharply defined

order among the Jewish Christians which there would have been, if the worship of Christ had been altogether dissociated from the ancient laws and customs. St. John, and St. Peter, and St. Paul are all shown to us in the Acts of the Apostles taking part in the Temple Service. A "multitude of the priests believed," and doubtless continued to carry out their duties as Jewish priests, so far as those duties were not incompatible with their new Creed; all following in this particular the example which Christ Himself had set them. But this amalgamation of the old faith and the new was only for a time: and the Jewish Apostles themselves decreed that Christians who were not Jews were not to adopt it, but to be governed altogether by the distinctive rules and principles of Christianity. Hence it was with the conversion of the Gentiles that the system of the Church began to be developed into its more definite and permanent form, and to get clear from those old ideas, customs, and names which at first interfered with and, in some degree, hindered its organization.

But we find enough, even in the Apostolic writings, to show that their work had a well-defined character, and that *order* and *organization* were conspicuously prominent in it. They first converted those to whom they were sent by setting forth plainly the work of Christ and its value to the souls of men. And when conversion had gone so far that the converted asked, "Men and brethren, what shall we do to be saved?" the Apostles (and those commissioned by them) baptized the converted in the manner which Christ had ordained. When a community of Christians was thus established, a provision was made for the continuance among them of a Christian ministry; the Missionary

Apostles only taking leave of their converts, and "commending them to the Lord," when they had "ordained them elders⁹ in every church" [Acts xiv. 23], and "every city" [Tit. i. 5].

But the ministry thus established was not a reproduction of the Apostolic office, as it had been in the case of Matthias, who was ordained to "take the Bishopric" of Judas, and "to be numbered with the" other "eleven Apostles" [Acts i. 20, 26]. The Apostolic office comprehended in itself the whole of the Christian ministry, but was to be held in that comprehensive form only by those whom Christ Himself ordained and instructed, as He did the Twelve and St. Paul. In ordaining others to do their work, when it became too vast for so small a number, and when their time of removal drew nigh, the Apostles ordained them to a part of their own office, not to the whole of it. And they began by deputing the lowest and less important part of their duties to be performed by others, as in the case of the seven Deacons, ascending gradually to the higher, as in the case of Titus and Timothy, to whom they gave authority for the ordination of others. This is the reason of that apparent confusion of terms which has sometimes seemed so perplexing to readers of the New Testament : for the Apostolic office containing all the others, an Apostle might, as St. John did, call himself an Elder quite truly, either in humility, or for some special purpose of bringing into view that portion of his office.

Out of their Apostolic office the Apostles then evolved (1) the office of Deacon, and (2) that of Presbyter, for the ordinary work of the pastorate among Christian communities. And towards the close of

⁹ "Elder" is the English of *πρεσβύτερος* (presbyteros).

their own ministry we also find that they had ordained (3) a third order to exercise the highest duty of the Apostolic office which could be transferred or communicated, that of ordaining other ministers. Such were Timothy at Ephesus, Titus at Crete, and the "angels" of the seven Churches of the Asiatic province to whom St. John wrote the Epistles with which the Book of the Revelation opens.¹⁰

Thus, the Apostles being the original ministers of the Church, deriving their authority direct from our Lord Jesus Christ, the High Priest of the New Dispensation, they gradually subdivided their office and the districts within which they each ministered as the necessity arose. While they were all at Jerusalem they were able without such subdivision to minister to the whole Church; but that they might not have their time taken up by "serving tables," "servants" or "deacons" were appointed for the purpose. When the number of churches had increased they gave up another portion of their ministry, the ordinary spiritual service of God in the congregation, entrusting that to elders, presbyters, or priests, whom they ordained for the purpose. And when, by the further extension of Christianity, even the oversight of these various churches, ministers and people, became more than they could undertake, they ordained Bishops or over-

¹⁰ Other terms than Bishop, Elder, and Deacon are used in the New Testament of the ministers of the Church, but these are the only three connected with ordination. All the terms so used will be found further on; and it is only necessary to add here that "presbyter" and "priest" are identical words, as expressed by Milton—

"New Presbyter is but old Priest writ large."

The "Prester John" of the middle ages was Presbyter John; and the ancient way of spelling Priest was Prest or Preste, in which the process of contraction is more evident than with the *i* inserted.

seers to relieve them of this part of their office. In the latter part of their lives both St. Paul and St. John appear to have exercised their Apostolic office, ordinarily, only in its highest part, that of supreme patriarchs over the districts in which they had planted churches. Before the end of the first century every community of Christians had its definite place and order in the Christian system, with priests and deacons in the midst of it for the ordinary service of God, and a Bishop near at hand superintending it and other neighbouring churches.

How far the same system was carried out in respect to Divine Worship, may be seen by the early Forms of Prayer which remain to us, and which, if not actually the Liturgies that were used by the Apostles, yet clearly belong to a time so near to that of their ministry as to indicate that they represent a system of Divine Worship handed down from that first-ripe age of the Church, when they who had "the mind of Christ" were yet living to guide it in the particular line of theory and practice which they knew to be in accordance with His will.¹

There is reason to think that every part of the then known world had been put in the way of becoming a portion of the Christian Church during the ministry of the Apostles, but there is little certain knowledge as to the respective fields of their labours. What is known from the New Testament and Church History is here put down in the following Table.

¹ See some account of these Primitive Liturgies at pp. 27, 29.

| Supposed Fields of Apostolic Labour. | |
|--------------------------------------|--|
| Names of Churches. | By whom founded. |
| Palestine and Syria | All the Apostles |
| Mesopotamia | { St. Peter and St. Jude |
| [Turkey in Asia] | |
| Persia | St. Bartholomew and St. Jude |
| India | { St. Bartholomew and St. Thomas |
| | { St. Andrew. [The flourishing Church of Constantinople afterwards sprung up on this field of his labours] |
| Thrace | { |
| [Turkey in Europe] | |
| Scythia [Russia] | St. Andrew |
| North Africa | { St. Simon Zelotes. St. Mark specially connected with Alexandria |
| [Egypt and Algeria] | |
| Ethiopia | { St. Matthew |
| [Central Africa] | |
| Arabia | St. Paul |
| Asia Minor | { St. Paul and St. John |
| [Turkey in Asia] | |
| Macedonia | { St. Paul |
| [Turkey in Europe] | |
| Greece | St. Paul |
| Italy | St. Peter and St. Paul |
| Spain | St. Paul |
| Gaul [France] and Britain | { St. Paul and St. Joseph of Arimathea |

§. *The Age of Martyrdoms.*

THE first three centuries of Christianity saw a continual struggle between it and the idolatrous religions which had hitherto reigned supreme in every land but that of Judea ; and the struggle was so deadly that untold numbers of Christians were put to death by most miserable tortures on account of their religion.

During the time when the foundations of the Church

were being laid, the opposition appears to have been only local, here and there ; and rather of a riotous and unorganized character than deliberate and under the sanction of the ruling powers. Persecution of a more general and authorized kind began about the time when St. Peter wrote his Second Epistle,² and St. Paul his Second Epistle to Timothy.³ In both of these prophetic reference is made to their coming martyrdoms, which took place at Rome about the year 67 ; and from that year until 324 the blood of Christians flowed like water in the streets of the New Jerusalem which Christ had founded in His own. The enormous number of Christians who died in this long-continued age of persecution by the violence of the persecutors, is an evidence of the great influence which Christianity had gained in the world, and of the vast multitude that were "added to the Church." Most of the known world was then under the dominion of the Emperors of Rome and governed by Roman laws ; and until the year 260 the profession of Christianity was directly forbidden by those laws. In spite of this, the proportion of those who dared "to obey God rather than man" became so large in every part of the empire that it was found impossible to carry out at all times the laws against Christians. The history of the Church during these centuries, therefore, is one of alternate times of general peace and persecution, according to the spirit of the day and the character of the ruling emperor ; and even during general persecutions ordered by the emperors, much depended on the character of the local governor, as it did also in times of peace and comparative security. The following Table shows the periods of greatest affliction to the Church

² 2 Pet. i. 14. ³ 2 Tim. i. 8 ; ii. 9 ; iv. 6—8.

during these ages of martyrdom, and the intervals of rest which occurred between them. It is taken from Dr. Steere's "Account of the persecutions of the Early Church under the Roman Emperors."

Chronological Table of Persecutions and Intervals of Rest.

| A. D. | |
|----------|--|
| 64—68. | Persecution under Nero. Martyrdom of St. Peter and St. Paul. |
| 68—95. | Time of peace. |
| 95—96. | Persecution under Domitian. Banishment of St. John. |
| 96—104. | Time of peace. |
| 104—117. | Persecution under Trajan. Martyrdom of St. Ignatius. |
| 117—161. | Time of peace. Apologies of Aristides, Quadratus, and Justin Martyr. |
| 161—180. | Persecution under Marcus Aurelius. Martyrdom of St. Polycarp and of the martyrs of Lyons. |
| 180—200. | Time of peace. |
| 200—211. | Persecution under Severus. Martyrdom of St. Perpetua and others in Africa. |
| 211—250. | Time of peace, excepting— 235—237. Partial persecution under Maximinus. |
| 250—253. | Persecution under Decius. Martyrdom of St. Fabian. |
| 253—257. | Time of peace. Disputes concerning the <i>lapsed</i> . |
| 257—260. | Persecution under Valerian. Martyrdom of St. Cyprian. |
| 260—303. | Time of peace, excepting— 262. Persecution in the East under Macrianus. 275. Persecution threatened by Aurelian. |
| 303—313. | Persecution under Dioclesian, Galerius, and Maximinus. |

Of course it would be mere guess-work to attempt any estimate of the numbers who suffered in these persecutions ; but some particulars are given by various writers which show that they must have been of almost a depopulating character in some places, and that the cruelties exercised towards Christians were of the most outrageous and inhuman description. Of the persecution under Nero, the heathen historian Tacitus writes that he laid upon the Christians the charge of that terrible conflagration at Rome of which he himself was the cause. "Some who confessed their sect, were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery ; for some were disguised in the skins of wild beasts, and worried to death by dogs ; some were crucified ; and others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own garden for these executions, and celebrated at the same time a public entertainment in the Circus, being a spectator of the whole, in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied ; and though they were criminals, and deserving the severest punishments, yet they were considered as sacrificed not so much out of regard to the public good as to gratify the cruelty of one man."⁴

Juvenal, the coarse and bitter satirist of the same time, writes of the martyred Christians as "those who

⁴ Tacitus, *Annals* xv. 44.

stand burning in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream of blood and sulphur on the ground.”⁵ Seneca also refers to their fearful sufferings : “ Imagine here a prison, crosses and racks, and the hook, and a stake thrust through the body and coming out at the mouth, and the limbs torn by chariots pulling adverse ways, and the coat besmeared and interwoven with inflammable materials, nutriment for fire, and whatever else beside these cruelty has invented.”⁶ And so extensive was even this persecution that an inscription was set up in Portugal, “ To Nero Claudius Cæsar Augustus, High Priest, for clearing the province of robbers, and of those who taught mankind a new superstition,” a kind of boasting which was repeated by Dioclesian, the last of the persecuting emperors, when he too had slaughtered incredible multitudes of Christians ;⁷ but which proved itself utterly untrue as soon as the survivors dared to come out of their hiding-places.

The age of martyrdoms ended with the accession of Constantine to the Roman Empire. He put an end to all persecution, called together 318 Bishops from all parts of the world to decide what had been the true Creed from the Apostles’ time to their own, and built the Christian city of Constantinople, with sumptuous churches in many other parts of his empire, as a memorial of the triumph of the Church of God over the idolatry of past ages. In consequence of a vision which he saw just before the great battle that se-

⁵ Juv. Sat. i. 155.

⁶ Seneca’s Epistles, 14.

⁷ One of Dioclesian’s coins commemorates the blotting out of the very name of Christian : “ Nomine Christianorum deleto.”

cured him the empire, he superseded the old Roman banners by the Labarum, an ensign on which were the first letters of the name of Christ [ΧΡΙΣΤΟΣ]

in the form of a cross  and the motto, "By this

conquer." He also began that royal use of the cross on crowns and coins which has continued to this day, and will probably continue as long as Christianity maintains its supremacy in the world. All the laws against the religion of Christ were repealed; and henceforth it became the established religion of the whole Roman Empire, in Europe, Asia, and the north of Africa. From that time the troubles of the Church arose from within her own boundaries (as indeed they had already begun to arise), and not from the opposition of the Paganism which had thus been persecuting it for so long.

§. *Rise and Progress of Roman Influence in the Church.*

WE see the Christian world of the present time divided into three great sections, of which the orthodox Eastern Church, the Church of Rome, and the Church of England, are the leading and central Christian bodies. Each of these is subdivided into various branches; and clustering around each there are a number of separate Christian communities which for various reasons ought to be classed with one rather than with another, as Lutheranism and Calvinism with the Church of Rome, Presbyterianism and Methodism with the Church of England.

These kind of divisions began to spring up very

early in the history of the Church, and arose in no small degree from the breaking up of the great political empire which became so closely associated with Christianity under Constantine. When the two great divisions of an Eastern Empire and a Western Empire were established, it was only natural that the various churches locally situated within the bounds of each should form two separate agglomerations; especially when the Greek language spoken principally throughout the one, and the Latin principally throughout the other, went so far towards assisting such a division. This result might also have followed without any breach of charity if it had not been for the extravagant ideas of centralization and supremacy which the Church of Rome borrowed from the Empire of Rome, and which have been the fertile cause of the most serious divisions in the Christian world. A short account of the way in which these imperial ideas worked towards such a result may properly follow up the previous section relating to the general triumph of Christianity over enemies from without its borders.

In the first ages of Christianity the Church of the city of Rome was naturally looked up to with great respect by all other churches. (1) What London is to the British Empire of 150 millions of people, that Rome was to Europe and a large part of Asia; and the centre of so vast an empire could not but be a place of immense importance to the Church in the early stages of its organization. (2) The Church of the world's metropolis attained a kind of exceptional interest and reverence as having been connected with both the great Apostles, St. Peter and St. Paul, who both ministered in it, and both suffered martyrdom under its shadow. (3) Then,

again, it was looked upon as the very focus of martyrdom, an infinite number of laity and clergy, and almost every Bishop of Rome for 250 years, dying by cruel violence for the sake of Christ. (4) And, moreover, Rome was more free than any other large Christian community from the heresies which so early arose in the Church, especially that of the Eastern part of the empire. Hence, while particular Bishops in other cities made their churches important to the rest of the world during their lifetime, the Church of Rome attained a moral ascendancy which was not dependent upon any one individual, but on the peculiar character of its position and history. But its ascendancy in the early centuries was only moral, and neither was nor could be enforced. The relation between the see of Rome and the sees of other cities of the world was much less binding even than that between the see of Canterbury and the one hundred other bishoprics of the British Empire; but as the metropolitan city, so the Roman Church was looked up to with reverence, and appealed to with respectful submission as the focus of learning, wisdom, piety, and zeal.

This moral ascendancy began to pass into an assumption of actual supremacy and authority about the middle of the fifth century, and the change arose out of a rivalry which sprang up between the old Rome and Constantinople, which was the new Rome of the Eastern Empire. At the end of the sixth century John the Faster, Bishop of Constantinople, assumed the title of "Universal Bishop," and although that title was strongly condemned by St. Gregory the Great, the *contemporary* Bishop of Rome, the successors of the latter took it for themselves and have retained it ever since; claiming to exercise an authority befitting so proud a title as the

successors of St. Peter. Our Lord seems really to have assigned some position of superiority among his brethren to that Apostle, but the connexion between that position and the claim of the Bishop of Rome cannot be proved by either Scripture, history, or reason.

In the eighth century Italy became altogether separated from the empire, and in the breaking up of Europe into its present divisions (or rather those which lasted until modern times), a large portion of Italy, including Rome, became an independent territory, with the Bishop for its sovereign, under the name of the "States of the Church;" and this territory was increased in size in the eleventh century, about the time of the Conquest.

All circumstances thus tended to separate the Eastern Church from its connexion with Rome, Italy, and Europe; and all the while there were jealousies and heart-burnings in the former arising out of the claims made by the Bishops of Rome to exercise authority over the Bishops of Constantinople and the East. Many bitter quarrels gathered round a central standing-point of difference, and the final breach of charity was accomplished in the year 1054. On July 16th of that year, the Bishop of Rome's Legate excommunicated the Bishop of Constantinople and all who adhered to his communion, and from that day the Eastern Churches and those of Europe have been independent of each other, and in an unfriendly relation.

Restricted thus to the Western world, the power of the Bishops of Rome went on increasing until all the European Churches became a kind of tributaries to that of the ancient Imperial City. In some respects such a supremacy was productive of good in the middle ages. It reconciled discords, overruled tyrannies, drew order out of confusion, and made lawlessness submit to

law. It, in fact, exercised a sort of constitutional control (as we now term it) over the religion of Europe, and prevented the harm that would have ensued if countries and churches had been free from all such control in those wild and violent times. But Popes and their agents became ambitious, secular, criminal ; seeking aggrandizement rather than the good of religion : and the Papal supremacy ultimately became an intolerable yoke, which was entirely thrown off by England in the sixteenth century, and practically by almost every European nation in later days. The iron sternness with which the Church of Rome has always maintained the infallibility of the Pope, has also introduced and stereotyped errors of doctrine and practice which have added much to the discord of Christendom : and, on the whole, perhaps there is nothing so much to be regretted in the whole history of Christianity as the extravagant exaggeration and misapplication by the Bishops of Rome of a position and power which might have been a means of union, orthodoxy, and love, in the Church of Christ.

THE CHURCH OF ENGLAND.

§. *Its foundation.*

MANY separate items of evidence combine to support the opinion that England owes to St. Paul the first foundation of its Church, although it is probable that Christianity was the religion of some persons in the country even before the Apostle's arrival there.⁸ The

⁸ A Roman lady, who had been in England with her husband Aulus Plautius when he was viceroy to the Emperor Claudius, was accused after her return to Rome (which was in A.D. 47) of practising a religious worship unauthorized by the Roman laws ; and as Christianity was probably the only religion so unauthorized, it seems likely that this lady

principal of these may be put together in a short space, but the full bearing and force which they have upon the early history of the Church of England cannot be shown without more detail than there is room for in these pages.

The oldest native historian that we have in England is Gildas, surnamed the Wise, who wrote his history about the year 560, with which it concludes; that is, thirty-five years before St. Augustine of Canterbury came to England. Gildas hands down the current belief of his day, or else the information which he found in books; and he tells his readers that the "Sun of Righteousness" arose in this land about the time that Queen Boadicea was defeated by the Romans, which was in the year 62 or 63, just at which time also (though Gildas is hardly likely to have known of the coincidence) St. Paul was about to leave "his own hired house" at Rome for fresh missionary enterprises. He says, too, that the father of Caracacus, who with the latter had been imprisoned at Rome for some years, was liberated about this time, and brought back to England the knowledge of Christianity which he had acquired there. Some have ventured to suppose that he brought back with him the Apostle of the Gentiles also; and it is not unlikely that he would say "Come over and help us" to one whose readiness to "help" must have been known to every Christian at Rome. Some years later, St. Paul mentions a lady named Claudia, the wife of a Roman named Pudens.⁹ This lady is also mentioned,

whose name was Pomponia Græcina, had become a Christian during her stay in England.

⁹ 2 Tim. iv. 21.

as well as her husband, by the Roman poet Martial, and he speaks of her as being one of our country-women.¹ An inscription in the Catacombs at Rome is supposed by Mr. Maitland to mark the place of Claudia's interment. From an interesting pamphlet on the "Romans in Gloucestershire," printed in 1860, by the Rev. D. Lysons, it seems probable that Pudens was buried near Gloucester, and that a grave-stone preserved there to the memory of a Pudens, a Roman officer of the time in which St. Paul lived, is really that of the person mentioned by the Apostle.

These are some of the links in the chain of probabilities by which St. Paul is connected with the origin of the Church of our country. It is also distinctly asserted by Clement of Rome (the "fellow-labourer," whose name, among others, was "written in the book of life"²) that the Apostle, his friend and companion, carried his missionary work to "the utmost bounds of the west," an expression by which Roman geographical science commonly designated the *ultimos orbis Britannos*,³ little dreaming of the vast continent which lay four thousand miles further west.

Upon the whole, therefore, it must be concluded that though there is not sufficient evidence to prove the matter to a certainty, yet there is enough to make it *almost* certain that St. Paul was the chief person, under God, from whom the Church had its origin in England.

But the country was then broken up into various territories, held under the Romans (as Judea was in the time of our Lord), and it is likely that Christianity spread with difficulty in some parts from the jealousy there would be in receiving a religion from neighbour-

1 Book ii. Epist. 54.

2 Phil. iv. 3.

3 Horace, Book i. Ode 35.

ing and all but hostile states. Other names, therefore, which are connected with the early history of our Church as if they were its first founders, are probably those of missionaries who built up Christianity in various parts of the British Islands to which it had not penetrated, although flourishing in more favourable situations in the same country. Ritual usages of the past, and archæological relics still extant, go far to show that the influence of the Church of St. John,—that of Ephesus,—had much to do with the Christianity of the eastern side of the country; and the province of Arles (of which “Trophimus the Ephesian” was first bishop) seems to have been connected with the eastern dioceses of England by some special ties: Joseph of Arimathea is also associated with Glastonbury by traditions which are very far from being disproved.

In the year 303 St. Alban and others suffered martyrdom in the Dioclesian persecution. A few years later [314] three British Bishops, of York, London, and Lincoln (or Llandaff), were present at the Council of Arles, in France; and others were present at that of Nicæa, in Asia, in 325, Sardica in 347, and that of Ariminum in 359. A few years afterwards the heresy of Pelagianism arose, the originator of it being a Welshman named Morgan, who Latinized his name into Pelagius: and the names of St. Patrick, St. Ninian, St. Columba, St. David, St. Asaph, Dubritius, St. Kentigern, St. Petrock, and others of this period, indicate that Christianity had planted its roots very firmly even in so wild a country as England then was.

§. *St. Augustine's revival of the Church of England.*

THE heathenism of the Saxons drove the Christian Church for a time from its principal settlements at London and York into the mountainous land of the west : and it was during this retreat of the native Christians that St. Augustine of Canterbury came over as a missionary to the proud Saxons. They had despised the British Bishops much as Americans have been accustomed to despise Africans ; but they willingly listened to one who came from the Imperial City : and St. Augustine's mission made a new era in the history of the Church of England, he being the first founder and occupant of that see of Canterbury, which has become second in importance and influence only to that of Rome.⁴ This was at the close of the sixth century, and from that date we have perfect lists of all the Bishops in every Diocese of the Church of England.⁵

The mission of St. Augustine was undertaken in ignorance of what the Church had already done and become in England ; and was, in some degree, an invasion of its privileges, and the first introduction into the country of Roman influence. But the Roman influence of St. Gregory and St. Augustine was very

⁴ One of the Popes described the Archbishop of Canterbury of even his day as "*Alterius orbis Papa.*" At the present day he is more or less the Patriarch of about 150 other Bishops, including those of America.

⁵ These lists, which are an important item in our national history, form three thick octavo volumes : they were brought together originally by Mr. Le Neve of Heralds' College, and have been continued to our own time by Mr. T. Duffus Hardy of the Record Office. In a smaller work, Stubbs' "*Registrum Sacrum Anglicanum,*" the name and date of consecration of every known English Bishop is given, and also the names of the Bishops by whom he was consecrated.

different from that of later ages; and there cannot be a doubt that the first Archbishop of Canterbury brought an infusion of young blood into the Christianity of his adopted country which was productive of excellent results: while the injurious effects of Roman influence were attributable to the Norman Conquest and the immense influx of foreigners it brought, whose inclinations and interest led them for several generations to do all they could towards denationalizing both Church and State. For a hundred years after the Conquest, the Archbishops of Canterbury were all foreigners, and most of the other Bishops also; and this fact alone is quite enough to account for the foreign habits which grew upon the Church of England, and assimilated it more closely to that of Southern Europe.

§. *Anglo-Saxon Church of England.*

BUT from the time of St. Augustine to that of the Conquest was nearly 500 years. During that interval we have glimpses of the general history of the Church of England through the lives of particular holy men belonging to her which have been handed down to us; and the Venerable Bede left an Ecclesiastical History behind him, which comes as far as the year 731. From that distant time have come down to us volumes of the Holy Scriptures in the Anglo-Saxon tongue, Commentaries on Holy Scripture, the Prayers of the Church, Hymns, and other venerable relics, which show the zeal, organization, and learning to which the Churchmen of early England attained. The fabrics of many churches contain remains of those which existed before the Conquest; and a large number of our older churches stand upon sites which have been

occupied for the same sacred purpose for a thousand or more years.⁶ At times during this period the heathen Danes devastated large tracts of country, and persecuted the Christians so terribly, that one clause of their Litany was a prayer that the Lord would deliver them from the cruelty of their pagan enemies. The vigorous condition of the Church under such circumstances indicates much zeal and sterling piety in people and clergy; and what few details we possess of the history of the period fully confirm the indications thus afforded. And while during these centuries the heresy of Arius first, and the apostasy of Mahometanism afterwards, had been devastating the Church of God in the East; while the germs of worldliness and error were being sown in the West under the leadership of Rome, the Church of England was mercifully kept faithful even under persecution from pagan foes, and the difficulties of an unsettled nationality.

§. Mediæval Church of England.

THE next 500 years comprehend the time between the Conquest under William the Conqueror and the Reformation under Henry VIII., and to tell the history of it even in a concise form would occupy many pages. It was the period of the Crusades, of the solidification of the monastic system in England, of the civil wars between the rival families of York and Lancaster; the period in which the national greatness of England began to develop itself, in which the foundations of our

⁶ At the Conquest, Lincolnshire contained 200 parish churches, besides the monasteries, more than a third of the present number, for a far smaller population than now exists there. Northampton actually contained more churches than it has at the present day.

Constitution were being laid, in which vast sums of money were expended on the building of cathedrals, monasteries, and parish churches. Within the last 300 years, only one cathedral has been erected, and (until lately) scarcely any large parish churches; but in the previous 300 years the greater portion of every cathedral now existing in the country was erected, numerous great abbey churches, like those of Westminster, Bath, St. Alban's, Sherborne, St. Mary's at York, Fountains, Rivaux, Tintern, Glastonbury, Southwell, and many others: together with magnificent churches in all parts of England, remarkable for size and beauty, such as those of Bury St. Edmund's, Coventry, St. Saviour's, Southwark, the whole district of Lincolnshire, the Eastern Counties and Northamptonshire, Trinity Church, Hull, St. Nicholas, Newcastle, and a multitude of others. This was also the great period of Church endowments, the establishment of colleges in the Universities, the foundation of alms-houses; and of the appropriation of money and land in the most liberal manner to religious uses, of which (after all that was alienated, justly and unjustly, at the Reformation) we are reaping the benefit in these days.

It would be no less unjust than unbecoming to pass a sweeping censure upon the religion of the Church of England when it accomplished a work in its day of which these traces remain; so magnificent, and yet so imperfectly indicating the magnitude of the work itself because so much has been destroyed or forgotten. Perhaps no Christian Church of equal extent ever left behind it so vast a monument as that which the Mediæval Church of England has left of only 300 or 400 years' labours; a monument built for no selfish, temporary purpose, but for the benefit of far-distant

children, as well as of a present generation, and, above all, for the glory of God.⁷

The time has gone by when English people were accustomed to see nothing but error in the religion of their mediæval forefathers, or to consider that what good there might be in their lives and their work was far out-balanced by the evil which accompanied it. I need not therefore spend any time on showing what proportion the good and the evil bore; but having just indicated what relics are still remaining to us of part of the former, will state in as condensed a form as is possible, the errors of doctrine and practice which grew up beside all the zeal and love of God which those ages manifested.

The most glaringly erroneous feature of the period to the eye of the modern Englishman was the submission of the clergy and of the country in general to the power of the Pope. Before the Conquest, the influence of Rome in England was not great, and partook more of a primitive character than of that known to later times. But it was very largely increased by the coming over of the Normans; and there was a time afterwards when the Bishops of Rome had more authority in and support from England than any other European country. Many causes combined to bring about such a result, of which I will mention four as having the principal influence in England.

§. Chief causes of Papal influence.

I. IT was the interest of William the Conqueror to secure the assistance of the Pope in establishing his

⁷ There were 45,000 churches in England before the Reformation, for a population not a tenth so numerous as ours. Atkyns' Gloucestershire. Maskell's Monumenta Ritualia, clxviii.

authority after the Conquest. The Popes of that immediate period were men of a very ambitious character, and they co-operated with William and his successors for their own purposes, *i.e.*, for the aggrandizement of the see of Rome. In the reign of King John unhappy divisions arose between the king, the nobility, and the people: the king being probably on the side of the people at large, and the barons seeking to have the real authority and government confined to their own families. Pope Innocent III. had the audacity to send over a Legate in the year 1212, to depose King John, and to give the kingdom of England to Philip, king of France. The nobles would not stand by the English king against the French, and the former was only able to secure his crown and the freedom of the country by making some absurd concessions to the Pope, who then consented to allow England to remain in the hands of the English. These concessions were, that King John should do homage to the Pope as an acknowledgment that he was the Bishop of Rome's vassal, and that England was temporally as well as spiritually subject to the supreme authority of that Bishop. Then an annual tax was laid upon the country amounting to 1000 marks, a large sum in those days, and Peter's pence were levied from the people. The king probably knew that although he was in such a desperate condition, and the country also, and that any terms must be accepted to save them from France, yet his successors would resist these claims of Rome; which they did, only that of the Peter's pence being allowed by them. But the extravagant claim to supreme power over the State of England was never given up by the Popes, and was at the root of much of the mischievous influence which they claimed and exercised in the country.

2. In these rough and tyrannical times the authority of the Popes was sometimes exercised for the advantage of the people and of the clergy, against the nobility and the sovereigns, who often treated the bulk of the population as if the latter were mere slaves or even brutes.

3. The see of Rome was a convenient Court of Appeal in case of doctrinal differences, or in matters of discipline. General Councils of the Bishops throughout Christendom could not be called together when political divisions had broken up the Empire, and in their absence the Pope was perhaps the best person to whom questions of the kind indicated could then be carried. A Court of Final Appeal in Ecclesiastical Causes is a problem which later ages have not succeeded in solving, and one may well understand that it seemed a great advantage to be able to carry such causes to an independent and apparently uninterested authority.

4. The principal on which the Roman claim to spiritual supremacy was based had never been sifted : when circumstances arose which made it the interest of some to inquire into those principles, the inquiry soon ended in its rejection by England, and its partial rejection by other countries.

§. Chief results of Papal influence.

THESE being the principal causes of the Papal influence in England, we may next notice what were its principal results ; and they may be divided under five heads.

1. The general foreign tone which was given to the Church by the introduction of alien Bishops and Clergy weakened its hold as a religious institution upon the minds and lives of the common people, and they were

thus easily seduced into superstition. While this foreign influence lasted, English Services and an English Bible were discouraged. As soon as the clergy came to be appointed more from among Englishmen, both were earnestly wished for ; and in the end, both were obtained.

2. The doctrinal sentimentalism of Southern Europe was engrafted upon the old belief and habits of the Church of England ; such as extravagant notions about Purgatory, adoration of the Blessed Virgin Mary, an absurd veneration for Images, and an extravagant one for Relics.

3. Several questions of expediency (such as the Celibacy of the Clergy), which had been hitherto floating about in men's minds without any positive opinion as to their universal application, were petrified into laws, and set in high places as if they were necessary parts of Christianity.

4. The most unjustifiable custom was adopted of administering the Holy Communion to the laity in one element only.

5. The Monasteries (which were not, however, nearly so bad as they have been made out by Protestant writers) were made comparatively independent of the laws of the Church and State in the midst of which they were situated. This independence reached its climax in the Friars (Franciscans, Augustinians, and Dominicans), among whom, and not among the larger monasteries, such as Durham, Peterborough, or Westminster, the chief abuses were afterwards found. In the latter part of the mediæval period the *monks* were becoming more and more naturalized, and were in many respects a valuable community ; but the *friars* were a kind of papal missionaries, and they did more

towards spreading the abuses of Rome and its superstitions, and to get money for the Papal necessities, than they did towards aiding the cause of true religion.

§. *Reformation of the Church of England.*

DURING the whole of the mediæval period a hidden fire of opposition to Papal influence was frequently revealed by some volcanic outburst of official or popular resistance ; of which outbursts Edward the Third's long and successful contest with the Pope, and the Lollards and Wickliffe, may be taken as instances. This opposition went on gradually developing itself until the circumstances of Henry the Eighth's personal dispute with the Pope led to a constitutional review of the connexion between the Church of England and the see of Rome, and to an elimination of the foreign abuses which it had introduced. In the course of the Reformation of the Church of England, many unofficial innovations were made, and those who made them attempted perseveringly to attach them permanently to her system. Hence there has been much confusion of ideas as to how far the Reformation went, and how far it did not go ; and some writers have recklessly fathered upon the Church measures and principles with which she had nothing to do, and which are not represented in her actual history or actual constitution. In their hatred of Rome, many bold and free-spoken men, like Latimer, said and did things which do not at all work in with the true spirit of the Reformation ; and a half-republican party of religionists arose, called Puritans, who had no sympathy whatever with her institutions. The proper way to judge of the Reformation is to go to the official documents, such as Acts of Parliament and

of Convocation, and Orders in Council; and from these a very different story will be read to that which is contained in the highly inflamed pages of hasty party-writers. From such sources the following short account of it may be drawn.

Henry the Eighth came to the throne, after a half-clerical education, in 1509. From that time until 1530 the country was principally governed by Cardinal Wolsey, one of England's greatest men. Wolsey appears to have been gradually preparing for a reformation by many politic measures, not the least of which was the development of the educational element in the monastic system; and as Oliver Cromwell sent an English fleet to victory that had been built with the ship-money for which Charles the First forfeited his life, so the Reformers had Wolsey's work for a foundation on which to build the independence of the Church and State of England.

The first steps towards Reformation were of a constitutional kind. In 1530 an Act of Parliament was passed, which forbade any application to Rome for dispensations from the operation of certain English laws. Such dispensations had long been a fruitful cause of vexation in the Church, and the Pope had no constitutional right whatever to grant them. In the following year, 1531-32, the taxes which were levied on all the English Bishops by the Bishop of Rome were forbidden to be paid to him any longer. They amounted on the average to 3500*l.* a year. In 1533 another Act forbade all appeals to Rome from the Church Courts of England. In 1534 the Convocations of the Church of England decreed that "the Bishop of Rome has no more authority given to him by God in this kingdom than any other foreign Bishop;" and from this decree

may be dated the actual independence of the Church of England. It was six years longer before the English Bible was authoritatively placed within reach of every one (1540); and fifteen years before the Services were entirely conducted in the English language (1549). The reformation of doctrine which accompanied these changes extended to four principal points: (1) The "transubstantiation," or *annihilation of the natural bread and wine* in the Holy Communion was declared to be no doctrine of the Church of England. (2) The Roman Purgatory was repudiated. (3) Worship of the Blessed Virgin Mary and of the Saints no longer formed part of the devotional offices. (4) Two Sacraments only, those of Baptism, and the Lord's Supper, were set forth as generally, or universally necessary to salvation.⁸ Much information as to the facts and spirit of the religious part of the Reformation may be obtained from the Prefaces to the Prayer Book and Bible, and from the XXXIX. Articles of Religion; and also from the preceding chapters of this volume, in which the history of the English Bible and Prayer Book is set forth in detail.

When the Church of England was thus reformed, no official steps of any kind were taken by which to sever the spiritual connexion between herself and the Church of Rome, or between herself and those foreign Churches which are still outwardly connected with the Pope. Members of any of those Churches can receive the Holy Communion in the Church of England without any question or difficulty, and the Clergy of any foreign

⁸ Further details on this subject will be found in "Three Essays on the Leading Principles of the Reformation in its Constitutional, Doctrinal, and Ritual Aspect," published by the author of this volume in 1860. Masters, London.

Church which is in communion with Rome, or of the Romish sect in England, can be admitted, without any further requirement than that of subscribing to the Articles and Prayer Book, to take benefices in England, and become the same as English Clergymen.⁹ It is the same also with respect to the members and Clergy of the Eastern Church. The essentials of the Apostolic Ministry, of the Sacraments, and of the Catholic Creed, are held by all three great communities. Their Scriptures are identical, and their devotional formularies substantially so, the want of uniformity being attributable to local circumstances and national idiosyncracies rather than to any other cause. In short, the three are vitally united to each other in all those greater particulars which each of them consider necessary to salvation, and their free intercommunion is prevented by external circumstances, such as the extreme conservative character of the Eastern Church, the Papal Supremacy of the Roman, and the independent and self-contained character of the English, rather than by any more important difficulties. The Eastern Churches and the Roman both have usages and minor articles of belief with which the English could not agree; the English Church is content with the omission of many things which the others consider desirable, and almost necessary. But it is probable that a favourable conjunction of circumstances may some day arise when these three great communities of Christendom will meet in consultation, and find that, having each all that is essential, they may freely communicate with each other, and look on the omissions

⁹ Many such cases have occurred, and are still occurring. In James the First's reign a Venetian Bishop, the Archbishop of Spalatro, was thus admitted to a benefice, and made Dean of Windsor.

or the additions of each with forbearance and Christian love.

Since the Reformation, no change of any importance has been made in any of the formularies of the Church of England, but there have always existed two parties within her communion, who have taken different views of her principles and rules. The one of these, the High Church, is composed of those who give full force to that phase of her principles which binds the Church of England, as now constituted, to that of previous ages, and to the greater portion of existing Christendom ; the other, the Low Church, ignore many of these principles, and lay much stress upon some collateral points of doctrine (such as justification by faith), which she holds in common with Protestant communities. Since the Prayer Book has been better known, and its injunctions regarded, there has been a general feeling that, whatever may be the respective good qualities of these two great parties, it is the High Church which has ever represented most faithfully the spirit of the English Reformation, and that the Low Church represents that of the Puritans, who wished that the Reformation should go much farther than it actually did, who separated themselves from the Church of England because they could not succeed in carrying out their desire, and who persecuted it from 1640 to 1661.

§. *The Councils of the Church.*

SEVERAL allusions have been made in the preceding pages to the General Councils which were held in the first ages of Christianity. They were assemblies of Bishops collected from all parts of the world, and called together by the Christian Emperors of Rome

to consult about important matters connected with the doctrines or with the discipline of the Church. The principle of them was that of a representative body for Christendom, whose decision should be binding upon the various Churches of the world. Each of them was a great ecclesiastical Congress or Conference, and the purpose for which they were summoned was that of defining what had been the commonly received belief on any question of doctrine brought before them from the days of the Apostles, who were the great inspired fountains of all Christian teaching next to our Lord Himself. These Councils have always been supposed to be under the special guidance of the Holy Ghost, and their decisions have been received with the greatest respect by succeeding ages; for, although even a General Council is not wholly infallible, it has been believed by Christendom that those which were really to be called *general* Councils were preserved from actual error in what they decided, and that they formed the nearest approach to infallibility to which the Church on earth is capable of reaching.

The Church of England recognizes four such General Councils as such in the highest degree, and two others as such in a somewhat lower sense. An Act of Parliament of Queen Elizabeth's first year enacts that no one shall be convicted of heresy unless his opinions had been declared heretical by one of the four, and were also proved to be contrary to Holy Scripture:¹ the four thus referred to being the General

¹ This Act of Parliament has never been repealed. The 16 Ch. I. c. ij, repealed the 17th section by which the High Commission Court had been established: and the 1 W. and M. repealed the Oath of Supremacy in the 19th section. The rest remains law. The Homily on the Peril of Idolatry also speaks of "those six Councils which were allowed and received of all men."

Councils of Nicæa, Constantinople, Ephesus, and Chalcedon.

1. The Council of Nicæa was summoned by Constantine the Great. It met at Nicæa in Bithynia ; was attended by 318 Bishops, and sat from June 10th to August 25th, A.D. 325. It was called by the Emperor in consequence of the divisions caused in the Church by the opinions of Arius, a priest of Alexandria. He looked upon the Son of God as a created being like man or the angels, and instead of following the teaching of Holy Scripture, believed that there was a time when He did not exist ; which opinions were, of course, equivalent to the declaration that our Lord is not God. The controversy was ingeniously turned by the "Semi-Arians," or those who dared not go the whole length of the heresy, upon a single letter, and it is often made to appear that it was therefore about a mere trifle. The word "Homœousios" is made up of two Greek words signifying of one nature or substance, and means *perfectly identical in nature*. The word "Homoiousios," on the other hand, means of a *similar but not identical nature*. The distinction is so great that one is reminded by it of the words of Him who said, "I and My Father are One," and "not one jot or one tittle of My words shall fall to the ground." The supporters of Homoiousios believed our Lord to be something like God but not God ; those of Homœousios that He is God, "of one substance with the Father." The Nicene Creed was set forth by this Council as far as "I believe in the Holy Ghost ;" and some important canons were passed by it which have regulated the practice of the Christian Church in some particulars ever since. It was at this Council that the great Athanasius came into note, whose energy was chiefly

instrumental in checking the spread of the horrible heresy of Arius.

2. The Council of Constantinople was summoned, A.D. 381, by the Emperor Theodosius at the city from which it takes its name, for the purpose of considering the opinions of the Macedonians, which were a development of those of the Arians, and consisted in a denial of the Divine Nature of God the Holy Ghost. The Council added to the Nicene Creed all that follows the words "Holy Ghost," and hence that Creed has sometimes been called the Constantinopolitan Creed as well as the Nicene. It has never been altered since by a General Council; but "and the Son" has been added to "from the Father" in this latter part by the general consent of the Western Church, though not by that of the Eastern. [See Section on the Creeds.]

3. The Council of Ephesus was called together by the Emperor Theodosius the Younger, A.D. 431, to consider the opinions of Nestorius, which were substantially opposed to the statements contained in the first chapter of St. John's Gospel, and laid the foundation for much misbelief about the Incarnation of our Lord. The question was condensed into a point upon the word *Theotokos*, a name applied to the Blessed Virgin Mary to signify that she was the mother of One Who ever was truly God, and not only the mother of One Who afterwards became a kind of deified man as the Nestorians held. Cyril of Alexandria, one of the most valuable of all commentators on the New Testament, was the principal person at this Council. Several canons were passed by it, but no addition was made to the Creed.

4. The Council of Chalcedon was summoned by the Emperor Marcianus in 451 against the followers of

Eutyches, who were again at war with the Gospel of St. John, believing that there was only one nature and not two in our Lord, the God-man. It was the largest of all the General Councils, and the last acknowledged as such (in the highest degree) by the Church of England at the time of the Reformation.

The above four Councils were by far the most important Christian assemblies that were ever gathered together since the time of the Apostles; but some others, although not so strictly general, were of sufficient influence in the Christian world to require notice in even so short a summary as this.

The fifth General Council was summoned to Constantinople by the Emperor Justinian, A.D. 553; its chief work being to supplement the Council of Ephesus.

The sixth was also held at Constantinople, A.D. 680, by the Emperor Constantine Pogonatus, and its work was likewise to suppress a development of the heresy condemned by that of Chalcedon.

Another claiming to be a General Council was held at Nicæa A.D. 787; but some decrees in favour of image worship made it distinctly rejected by some Churches, and among others by that of England at the Synod of Chealcythe or Chelsea. Neither this nor any subsequent meetings of Bishops, or synods, were really General Councils; and it may be doubted whether any could now be summoned on account of the political difficulties which lie in the way.

Many such gatherings of Bishops met under the influence of the Popes in the centuries between the dissolution of the Roman Empire and the Reformation, but the importance of all was eclipsed by the Council of Trent, which sat at broken periods from 1545 till 1563. To this Council Queen Elizabeth had

consented to send some English Bishops ; but on inquiring into its arrangements, it was found that the Pope would have a most unfairly preponderating influence, and her consent was therefore withdrawn. At the Council of Trent, the doctrine and general discipline of the Church of Rome were settled on their modern basis ; but its reformatations have in many particulars been set aside in later days, though no other synod of equal importance has been held since.

Luther and Cranmer both appealed to a General Council, if it could be ensured to be a real and free one ; and, no doubt, a great opportunity for re-uniting Christendom in bonds of common belief and friendship was lost by the refusal of the Pope to assist in assembling such a Council.

Some assemblies, called General Councils by Romanists, have been responsible for fixing on the Roman Catholic Churches several important doctrines and practices rejected by the Church of England ; but these assemblies had no Eastern Bishops present in consultation with them, nor have their decisions been recognized,—as those of the six first General Councils have been,—by the Christian world at large.²

The fourth Council of Lateran, convened by Pope Innocent III., A.D. 1215, confirmed the floating opinion of Transubstantiation. That of Constance, A.D. 1414, withdrew the Cup from lay communicants. The Council of Florence, A.D. 1439, asserted that doctrine of Purgatory which had so much influence in bringing about the Reformation on the Continent.

² Several Eastern Bishops were present at the Council of Florence, but as ambassadors rather than as taking part in the Conciliar deliberations.

§. *Luther and Calvin's Reformation.*

IT was just forty-four years after the Council of Florence that the great Luther was born at Eisleben, that is, in the year 1483. While he was a student at the University of Erfurt, and when he was about twenty-two years of age, he became strongly impressed with the necessity of religious life; and as the best means he knew of carrying out his wishes, he took the vows as an Austin Friar. In 1507, the Friar Martin was ordained priest, and in the following year he accepted a professorship in the newly founded University of Wittemberg. The friar-professor visited Rome on business connected with his convent in 1510, and was intensely shocked with the profane unbelief and practice of some of the city clergy. This visit probably influenced him not a little, but it was some years before the circumstances occurred which brought him into conflict with the Pope. The latter, Leo the Tenth, was then making great efforts to obtain money for building St. Peter's, and for other great expenses in which his sumptuous reign had already involved him. The sale of Indulgences was invented by some of his advisers, and countenanced by the Pope himself. They professed to relieve the buyers from so many years of that purgatorial punishment, the belief in which had been made a matter of faith by the Council of Florence. A Dominican friar named Tetzel was authorized to sell these indulgences in Germany, and coming to Wittemberg he gained so many purchasers that Luther could not get any of his flock to come to confession, all being misled by the wicked folly, and pleading that their indulgences made it unnecessary for them to do so. The Augustinian friars

and the Dominicans were never good friends, but this made Luther the Augustinian a more than usually bitter enemy of Tetzel the Dominican, a righteous anger being added to his more human feelings, and he immediately began to oppose the Indulgence system by taking his stand on the traditional principles of the Church of Rome. After the quarrel had lasted some time, Luther was summoned, in 1518, to appear at Rome to give an account of his doings and principles ; but his influential friends succeeded in arranging for him to appear instead before Cardinal Cajetan, at Augsburg. Believing that he was in danger, however, Luther fled from Augsburg before his case was decided, and returned to the safer quarters of Wittemberg, where he was under the protection of the Elector of Saxony. The Pope endeavoured to put an end to the quarrel by reiterating under his own authority the system of Indulgences, and requiring all Christians to submit to it. Upon this, Luther appealed to a general Council ; but eventually he was conciliated, and wrote a letter of entire submission to the Pope in 1519, at the same time writing one to his friends in which he exhorted them to reverence and obey the dictates of the holy Roman Church. The Dominicans of Rome made, however, a fresh agitation against him, and Leo issued a decree condemning his principles, and declaring him excommunicated if he did not renounce them within sixty days. Luther again appealed to a general Council ; and, when he had done so, commenced that course of bitter opposition to the Pope which he maintained during the rest of his life. In 1521 he was summoned before the Emperor of Germany and the Diet, at the city of Worms, but after defending himself manfully he was declared to be an

excommunicated schismatic. The Elector of Saxony, his friend, shut him up safe in one of his castles, and Luther had leisure there to produce some of his most important and influential writings. During his absence, his friends and followers went into great excesses, the Augustinian friars looking upon the persecution of Luther by the Dominicans as a war with their own order. Luther was disgusted with the conduct of his supporters, gained his release, and returned to Wittemberg in 1522. But, although he rebuked and checked the fanaticism of his followers, the tide of change had set in so strong that he was not able to stem it, and Luther was led to make alterations in Church government of which he had not anticipated the necessity. In 1524 he threw off his friar's dress, and soon after married a nun ; but as both he and his wife had voluntarily made vows to God that they would remain unmarried, the breaking of these vows was perfectly inexcusable, and the effect of his conduct on his own character is illustrated by his sanction of polygamy in the case of one of the German princes. For the rest of his life Luther was engaged in consolidating the system which had been forced upon him, and in carrying on innumerable controversies with Roman Catholics and Calvinists ; and he died in 1546, at his native place.

He had succeeded in putting an end to the Papal power over a large part of Germany, in securing a translation of the Holy Bible, in loosening the hold of many abuses on the popular mind of Europe. But he had unfortunately allowed his work to drift into a mere Presbyterianism, by neglecting to secure an Episcopal succession of clergy, and a sound Prayer Book founded on the old offices. Had he been a Bishop, Luther

would doubtless have consecrated other Bishops, but being only a priest, and having no Bishops among his followers, the system which he left behind was wanting in that essential Apostolic principle which was so providentially preserved to the Church of England. In doctrine, Luther did not otherwise diverge very far from the Church of Rome ; and a large portion of his later energies were spent in maintaining the doctrine of our Lord's real Presence in the Holy Communion, against the followers of Zwingli and Calvin.³

The influence of the German Reformation under Luther on the Church of England is to be traced in the translation of the Bible, the "Dutch" or Lutheran version being used by Bishop Coverdale as a guide to his use of the Latin Vulgate.

The other parts of Europe where the Church of Rome lost its hold upon the popular mind at the Reformation were Switzerland, and, to a considerable extent, France ; and the Protestants of both owned Calvin for their leader. He was born at Noyon in Picardy in 1509, the year of Henry the Eighth's accession, and just at the time when Luther was beginning to be known. He was the son of a lawyer, and his proper name was John Chauvin. Like many loud-talking reformers of abuses, he had profited largely by them ; holding his first benefice at the age of thirteen, and numbering three preferments before he was twenty-one. Calvin's great talents were first exercised in Paris, where he wrote his "Institutes," a book of general Christian doctrine. Accident, however, led him to Geneva, which was then teeming with anarchical fanaticism under a

³ Luther's doctrine of the Real Presence is called Consubstantiation, the Roman Catholic, Transubstantiation.

renegade French nobleman named Farel. Calvin's conduct here so much offended the civil powers at first, that he was banished ; but Farel's influence bringing about his return, he shortly succeeded in establishing a religious despotism of the most inquisitorial and tyrannical character. Those who did not attend public worship were heavily fined ; those who declined to receive the Lord's Supper were banished for a year ; refractory persons were tortured ; adulterers were beheaded ; witches (or those supposed to be such) were burned. Servetus, the chief opponent of Calvin, was obliged eventually to succumb to his power, and was burned at the stake on Oct. 26th, 1553, about the time of our Queen Mary's accession, but a year and a half before any burnings took place in England under that Spanish influence which wrought so much misery to her and her people. Calvin himself died in 1564, his personal influence having lasted about thirty years, and his followers developing into the Protestant Swiss communities, the Huguenots of France, and the Independents of England. The period of his life was the very crisis of the English Reformation ; but it may be said with certainty there is not a trace of his influence either in the English Bible, or in our present Prayer Book.

The principles of the Calvinists were in direct opposition to Episcopacy, Liturgies, and the efficacy of Sacraments. They were also mixed up with some dreadful notions about God's eternal decrees, which supposed Him to create many human beings only for the purpose of consigning them to everlasting punishment. None ever hated Calvinism more heartily than Luther, and he was not less bitter against its principles than he was against the abuses of Romanism.

Calvin was neither priest nor deacon, though he had

held three livings ; but as he exercised all the offices of the priesthood, he found it necessary to justify himself and others by inventing the system of Independency or Congregationalism, the theory of which is, that pastors derive their authority from their flocks, and not by direct descent and delegation from the Good Shepherd. The tendency of his principles has always been to set up the individual principle in religion, and hence to give self a far too prominent position. It is an unloving and intolerant system ; and after all the modifications it has gone through, is still the most narrow-minded and least scriptural of the systems developed by the Reformation ; one to which the true Reformation principles and practice of the Church of England offer a happy contrast.

IV.

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| St. Augustine of Canterbury came to England | 595 |
| Mahometanism originated | 606 |
| Third Council of Constantinople | 681 |
| Venerable Bede died at Jarrow | 735 |
| Alfred the Great founded Oxford University | 887 |
| Final Separation of Church in East and West | 1054 |
| Norman Conquest | 1066 |
| Osmund, Bishop of Salisbury, revised English Liturgy | 1081 |

| | A.D. |
|---|-----------|
| Crusades began | 1095 |
| Mendicant Friars in England | 1221 |
| Bible divided into chapters | 1252 |
| Wickliffe | 1377—1384 |
| Council of Constance | 1414 |
| First book, a Latin Bible, printed at Mentz | 1450 |
| Luther | 1517—1546 |
| Calvin | 1530—1564 |
| Archbishop Cranmer | 1533—1556 |
| Council of Trent | 1545—1563 |
| First English Prayer Book completed | 1549 |
| Present Authorized Version of the Bible | 1611 |
| Suppression of the Establishment, and persecution of the Church of England | 1640—1661 |
| Present Edition of the Prayer Book | 1662 |
| Ejection of Dissenting preachers from Church livings | 1662 |
| Ejection of 6 Bishops and 400 Clergy by William III. | 1688 |
| Rise of Wesleyan Methodism | 1739 |
| Modern Church Revival began about | 1830 |

[Further details about Church History are to be found in the following books?—

- Robertson's Church History.
- Bishop Short's Sketch of the History of the Church of England.
- Churton's Early English Church.
- Massingberd's History of the Reformation.
- Palmer's Treatise on the Church of Christ.
- Wordsworth's Theophilus Anglicanus.]

V.

Ministerial Offices.

THE Scriptural idea of a Ministry is that of persons set apart to act as the agents of God towards men, and the agents of men towards God.

§. *The Jewish Ministry.*

UNDER the Jewish dispensation they were of two principal classes, prophets and priests; the functions of both classes being sometimes fulfilled by one person, as in the case of Samuel and Elijah. To the prophets belonged the special duty of speaking "the Word of the Lord" to those to whom they were sent, as the agents of Him who sent them. To the priests belonged the duty of offering sacrifices to God on behalf of the people, and of performing many acts towards them on behalf of God. There were sacrifices and prophecies before the time of Moses; but it is clear that the prophets and priests of the old dispensation, after the patriarchal days were ended, derived their spiritual ancestry from Moses and Aaron. In the case of priests, a regular unbroken succession was provided for in the family of Aaron: in the case of prophets, there were "schools of the prophets" and "sons of

the prophets ;” and we sometimes see actual appointments of successors, as when Moses appointed Joshua, and when Elijah appointed Elisha, but whether the succession was regular and unbroken is not clear.

§. *The Ministry originated by Christ.*

OUR Lord established altogether a new foundation for the ministry. He became the High Priest and the Chief Shepherd of the new dispensation, from whom all lower ministers of the New Covenant were to derive their authority and commission ; and “all power being given unto Me in Heaven and in earth” were the words that He used to express the fulness of that authority by which He originated this new ministry.⁴

From this supreme source of ministerial authority and capacity, those derived their ministerial authority and capacity to whom was entrusted the foundation and organization of the Christian community after our Lord’s ascension. The commission they had received was, to go into all the world and make disciples ; and the nature of that commission as a delegation from the Chief Shepherd was shown by His words, “As My Father hath sent Me, even so send I you.” At the same time He gave them to understand that the old Jewish ministry was shortly coming to an end, and that they, as His agents for the new dispensation, were to

⁴ It is very observable that our Lord “breathed on” the Apostles when He ordained them. It was the same Person who created all things, and who, in giving life to man at his creation, “breathed into his nostrils the breath of life.” In the one case physical, in the other ministerial, life was given to those who were to transmit it to others ; and both kinds of life had their source in Him who is the “Fountain of life.”

be the founders, under Him the "wise Master-Builder," of the new ministry as well as of the new religion.⁵

As such, the Apostles ordained St. Matthias to be an Apostle in the room of the traitor Judas ; and at a later period St. Paul and St. Barnabas, apparently in the room of St. James, who had been put to death by Herod, and of some other Apostle of whose decease we are not told. When the ministration to the Church at Jerusalem became too much for their unassisted powers, they ordained deacons ; and when the greater number of them left Jerusalem to carry out their Lord's commands, they ordained elders in the churches which they founded in other cities. At a still later period, when the earthly work of the Apostles was drawing to a close, they ordained successors and substitutes (so far as they could), for themselves, such as Timothy and Titus, to which substitutes and successors the name of Bishops was from that time restricted, as that of Apostles had been to themselves. These Bishops were overseers, to take the oversight of clergy and laity, to "set in order the things that were wanting," which the Apostles could no longer do personally, now that the churches had become so numerous and wide spread, and "to ordain elders in every city," as the Apostles had been doing during the whole course of their missionary labours.

Various ministerial offices are named in the New Testament, all of which are brought into one view in the following Table ; but it will be at once observed that these officers are occasionally designated by other

⁵ The earlier commission to the Apostles and Evangelists to "go before His face" into the cities where He Himself was going, was of a temporary nature, having its object in the visible personal work of our Lord during the time of His earthly ministrations. See also on the subject of Apostolic Ordinations, p. 58.

titles than their distinctive and special names. "Presbyter" (which has been shortened into Prester, Prest, and Priest in later times⁶) is evidently a special name for one office; but "Minister," "Teacher," and "Shepherd" are general descriptive titles rather than official and formal designations, and are applied to our Lord and His servants irrespectively of any one particular office, and with reference to the general character of ministerial work.

§. *Table of Ministerial Titles used in the New Testament.*

| Greek Word. | Meaning. | Instances of its use. | English Name. |
|--------------|----------------------------|-------------------------|---|
| Apostolos | One sent | { Gal i. 1. 1 Pet. i. 1 | { Apostle |
| Episcopos | An overseer | 1 Tim. iii. 1 | { Bishop |
| Angelos | God's messenger | Rev. ii. 1 | { |
| Hiereus | A sacrificer | Heb. iii. 1 | { Priest |
| Presbüteros | An elder | Acts xiv. 23 | { |
| Diaconos | A servant | 1 Tim. iii. 10 | { Deacon |
| Leitourgos | A Liturgist | Rom. xv. 16 | { Minister |
| Euangelistes | { A bearer of good news | { 2 Tim. iv. 5. | { Evangelist, or preacher of the Gospel |
| Kērūx | A herald | 1 Tim. ii. 7 | { Preacher |
| Prophētes | { One who tells God's will | { 1 Cor. xiv. 37 | { Prophet |
| Didaskalos | A master | Heb. v. 12 | { Teacher |
| Poimēn | A Shepherd | 1 Pet. ii. 25 | { Pastor |

Most of these ministerial titles are used in these two passages from St. Paul's Epistles. (1) "And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles;

⁶ The same transition is to be observed in the name of the higher office of the ministry, which has been Episcopos, Episcopus, Biscop, Bishop; the French *Evesque* and *Evêque* are also traditional forms of Episcopos, the *p* melting into *b* and *v* in each case respectively.

then gifts of healings, helps, governments, diversities of tongues.”⁷ (2) “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”⁸ But in these lists it is evident that the Apostle includes those special gifts which formed a part of the ministry of the apostolic age indeed, but which were not attached to any of those special offices already named as necessarily belonging to them, nor as forming part of the permanent ministry of the Church.

Of ordinations to the ministry we have several instances in the New Testament, but only to the first four of the offices named in the foregoing, viz., those of Apostle, Bishop, Priest, and Deacon.

§. *The Ordination of the Apostles by Christ.*

THE Apostles were ordained by the Chief Shepherd and High Priest shortly before His Ascension: “Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost, whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”⁹ All power being given to our great High Priest, He conferred part of that power on the Apostles for the purpose of carrying on the work of saving souls; and as their first act after the Ascension was to ordain a new Apostle, they doubtless received commandment respecting the authority and manner of ordaining from our Lord Himself during those forty days in which He instructed them in the things concerning His Church.¹⁰

⁷ 1 Cor. xii. 28. ⁸ Eph. iv. 11. ⁹ St. John xx. 21. ¹⁰ Acts i. 3.

Thus the original Fountain of ministerial authority and capacity poured forth twelve streams, and from them were to flow all the branches of that river whose streams make glad the city of God by carrying to it the blessings of His grace.

§. *The first Ministers ordained by the Apostles.*

ORDINATION to the Apostolic office undoubtedly included ordination to the Episcopal office also : but when Bishops came to be appointed who were not Apostles, the same ceremony appears to have been used—prayer, *and the laying on of hands*. So St. Paul twice reminds Timothy, who was Bishop of Ephesus, speaking of his ordination, once, as the laying on of the hands of the Presbytery ;¹ and a second time, as the laying on of his own hands ;² both times speaking of the “gift” which Timothy had thus received. The ordination of Elders (Presbyters or Priests), is mentioned in Acts xiv. 23, and in St. Paul’s Epistle to Titus i. 5 ; that of Deacons in Acts vi. 6, and there can be no doubt that the ceremony of laying on of hands was used in these ordinations as well as in that of Bishops. But, as has been said already, there is no trace of ordination to any other offices than those of Apostle, Bishop, Priest, and Deacon in the New Testament ; and as the first was a temporary office, we must conclude that in the Church system revealed to the Apostles by the Lord Himself, Bishops, Priests, and Deacons were the three orders of ministers appointed for the permanent ministry of the Church. Hence in the Preface to the Ordinal used in the Church of England, and bound

¹ 1 Tim. iv. 14.

² 2 Tim. i. 6.

up with our Prayer Books, it is said, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons. Which Offices were evermore held in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as are requisite for the same ; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority."

§. *Ordination by Bishops.*

THE Apostles themselves appear to have ordained all the ministers of the Church with their own hands for some time, and during this period those ordained to the higher office of the ministry were called indifferently Bishops or Elders : but when the ordination of others was made a part of the functions of some of those thus ordained by the Apostles, the name of Bishop was entirely restricted to those who had this function committed to them. From the "ancient writers" spoken of in the preceding quotation it is perfectly clear that none but Bishops ever ordained in the early Church. And from later writers it is equally clear that none but Bishops³ ever ordained in any part of the world up to the time of Luther and Calvin, whose difficulties (as was pointed out in the last chapter) led them to invent the system of Presbyterian and Independent ordination.

³ The circumstance that priests have from early times, laid their hands on the ordained, *with the ordaining Bishop*, has sometimes misled readers of St. Jerome into a contrary opinion.

Non-Episcopal "ordination" is therefore a system which owes its origin to human wisdom or unwisdom, and not to the authority of our Lord as delegated to the Apostles.

§. *The Apostolical Succession.*

THE regular transmission of ministerial powers and authority from our Lord to the Apostles, from the Apostles to the Bishops whom they ordained, from these Bishops to others, and so on to our own or any other time is called the Apostolical Succession. It can be traced up by many Churches, including our own, in an unbroken order, the names of a vast number of Bishops having been preserved: and as each Bishop has always, ordinarily, been ordained by at least three Bishops (and often by more), either of whom would have been sufficient for the purpose, the chains of connexion between modern Bishops and the Apostles are very numerous.⁴ The Episcopate of the Church of England is in the strictest historic sense an Apostolic Succession, for every Archbishop of Canterbury can be distinctly traced up to St. Augustine in the year 605, or to Theodore, Archbishop of Canterbury, in the year 668. St. Augustine was consecrated by Virgilius, Archbishop of

⁴ It is sometimes represented that if "one link" in the chain of Apostolic Succession is wanting the whole must fall to the ground. This is altogether a mistake. It will be seen that the first "link" is threefold at least; and it will be found, by following up the links, that the chains themselves increase in number to such an extent that the loss of many links could be suffered without any great weakening of the whole. The ministerial pedigree of the Bishop of Exeter (by whom the writer was ordained Priest) contains the names of 254 Bishops in eleven generations only; that is, from 1503 to 1831. Thus the chains of succession by which each priest is connected with the Apostles, and through them with our Lord, are almost innumerable.

Arles, and Theodore by Vitalian, Bishop of Rome. The latter, at least, can be distinctly shown to have derived his succession from St. Clement, the "fellow labourer" of St. Paul, and the first Bishop of Rome after the Apostles themselves: while it is almost as certain that "Trophimus, the Ephesian," was the first Bishop of Arles. But the habit of ordaining Bishops in the way I have spoken of was so universally established in the Church all over the world, that if there were no historic evidence remaining of this exact character, the highest human certainty would exist that all Bishops up to the time of the Reformation had been ordained by other Bishops in regular succession from the time of our Lord. There were many Bishops in England before the coming of St. Augustine, and it is probable that, through some of these, other lines of succession had been established, which were continued through those of the ancient British Church, who afterwards joined with some of the Roman Succession in ordaining other Bishops. In this way there is good reason to think, though it cannot be historically proved, that our Bishops have a line of succession from Ephesus and St. John, and direct from St. Paul also, as well as from St. Augustine, the Roman missionary of the seventh century, and St. Clement, the first bishop of Rome and "fellow labourer" of the Apostles.

It may be added that neither the Lutheran community of Germany, the Calvinistic of Switzerland and France, the Presbyterian of Scotland, nor the Dissenters of England, have any of them any ministerial connexion whatever with the Apostolic Succession. They make a claim to some vague sort of special commission from God, bestowed upon every person among them who

undertakes a ministerial office:⁵ but as this special commission has never been proved by any evidence of miracles (which was the evidence whereby the Apostles proved *their* Divine mission), there is no reason to suppose that this alleged commission is any thing more than an invention, used for the purpose of getting out of the difficulty caused by a system so contrary to that of Christianity in all parts of the world for fifteen out of eighteen centuries, and in nine-tenths of the modern Christian world.

§. *Bishops, Priests, and Deacons in the Church of England.*

VERY strict provisions have been made by the Church of England with respect to the ministry. The twenty-third Article of Religion declares that "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." In the Preface to the Ordination Service an equally strong declaration of principle is laid down,—“No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined,

⁵ A young candidate for the Dissenting ministry was once complaining to a lay Churchman of the inconvenience caused by having to preach, &c., without being yet ordained. He was met by a startling Socratic argument for the Apostolical Succession in the immediate reply of his friend,—“Well, let me do it at once.”

and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination." According to this strict principle many preparatory stages have to be passed before any one can become a clergyman ; and to illustrate the system I will show the course by which a man becomes first a Deacon, then a Priest, and afterwards a Bishop. It may be remarked in passing that the ordinations (so called of Lutherans, Calvinists, the Scotch Presbyterians, or the English Dissenters, do not qualify the persons so ordained for even the lowest order in the Church of England ministry, because they have not been performed by a Bishop ; while, on the other hand, any Deacon, Priest, or Bishop ordained or consecrated in any foreign Church of Roman or Greek Communion is capable of being admitted to a benefice at once, without re-ordination, on subscribing to the formularies of our Church, and swearing obedience to those in authority therein.

§. *Trial and Examination of Candidates for Orders.*

THE qualifications necessary for the office of a Deacon in the Church of England are a certain age, good character, and competent education.

Mature Age.

The age appointed is twenty-three, a comparatively mature one ; " none shall be admitted a Deacon except he be twenty-three years of age, except he have a faculty" or a special licence from the Bishop, which is probably never, or scarcely ever, granted in modern times. Considering how early in life young men are

put into other professions, that twenty-one is in fact the extreme limitation in both houses of the legislature, and that important duties are commonly undertaken by men of that age, it is clear that a certain development of character is required in those who are to become clergymen beyond that which is considered necessary in the early pursuit of professional life in general.

Good Character.

The second qualification required is that of *respectability*, in the best sense of the word; or, as it is expressed in the Ordination Services, that the person "be a man of virtuous conversation, and without crime." The care taken in this respect is very great, and there is probably no other class of men among whom so few "black sheep" creep in as that of clergymen. The words quoted stipulate for the Bishop "knowing either by himself, or by sufficient testimony," that the persons offering themselves to him for ordination are of high character. Of course it is not likely that the Bishop would know his candidates personally sufficient to form an opinion on the subject, and the following means are always taken for getting information from others who do.

1. If the candidate for holy orders has been at college, a certificate of good character must be produced signed by the college authorities, who have had him under daily observation for several years.

2. If he has not been at college, or has left it some time, he must produce a similar certificate of good character signed by three beneficed clergymen to whom he has been personally known for three years, or for so long a time as may have passed since he was

removed from under the observation of the college authorities.

3. Whether he has been at college or not public notice must be given in church of his wish to be ordained; and the laity of the parish in which he lives are exhorted to state any reasons for which they think he ought not to become a clergyman. The following is the notice in question; and many readers will remember having heard it read after the Nicene Creed.

“Notice is hereby given that —, now residing in this parish, intends to offer himself a candidate for the holy office of a Deacon” [or “Priest”] “at the coming ordination of the Lord Bishop of —; and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the Lord Bishop of —.”

This notice is called the “*Si quis*,” from the first words of it in Latin. It is a very important one, and gives the laity a fair opportunity of controlling the moral character of candidates for orders. If persons of improper character get ordained, certainly the laity must take a full share of the blame after such an opportunity being given.

Good Education.

The third qualification required is that of a fair education; one somewhat above the level of ordinary young men in secular learning, and of a special kind in respect to the spiritual profession on which the

candidates are about to enter. Every such candidate is to be examined for the purpose of ascertaining whether he is "learned in the Latin tongue, and sufficiently instructed in Holy Scripture;" no very high standard in theory, but practically interpreted into a good classical education, and a respectable knowledge of theology. This examination usually occupies the greater part of a week; and most of the Bishops require their Chaplains to be very strict in conducting it: not a few candidates being "sent back" to qualify themselves more thoroughly, or to enter other professions for which their qualifications may not be insufficient, or may not be so strictly investigated.

§. *Deacons.*

THOSE who have satisfied the requirements of the Church as to age, moral character, and standard of education are then admitted to the Holy Order of Deacon, the ordination Sunday being at one of the four Ember seasons⁶ appointed for the purpose in the Canons of the Church of England, according to very ancient usage.

The actual Ordination Service is preceded by the Litany, and made a part of the Church's true and chief Divine Service, the Holy Communion. As soon as the Epistle⁷ has been read, the Ordination candi-

⁶ These seasons were anciently called "*Jejunia quatuor temporum.*" The words "*quatuor tempora*" have been Englished into "Quatember" and "Ember" by a gradual process. The name of the church and corner called "Carfax" in Oxford is similarly derived from "*Quatre voies.*" So also the Latin *Quadragesima* has been corrupted into the French *Quaresme*, *Carême*.

⁷ Deacons are ordained after the Epistle, Priests after the Gospel, Bishops after the Nicene Creed.

dates are asked several very solemn questions, which they answer in a formula that makes the questions and answers together equivalent to vows, or oaths ; and hence called the Ordination vows, as the promises made at Baptism are called the Baptismal vows. After answering all these questions—which the reader should refer to for further information,—the candidates kneel down before the Bishop to be changed from laymen into Deacons. This is effected by the Bishop laying his hands separately on each of their heads, and saying these words :—

“Take thou authority to execute the office of a Deacon in the Church of God committed unto thee ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

A New Testament is then put into the hands of each as he is ordained, with the words :—

“Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.”

And when all are ordained, one of the new made Deacons reads the Gospel of the day as a proclamation of the new office committed to him and the rest. When the Holy Communion has been received, the newly ordained clergymen receive licences under the Bishop’s hand and seal to act as Deacons in the particular parishes to which they have been nominated as Curates : no one being ordained except he has some sphere of duty to go to, and no clergyman undertaking any such post except with the formal sanction of the Bishop, given under his hand and Episcopal Seal.

The office of Deacon is—(1) “To assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribu-

tion thereof." (2) To take part in the other Services of the Church. (3) To instruct the youth of the parish in the Catechism. (4) In the absence of the Priest, to baptize infants. (5) To take a subordinate share in the pastoral work of the parish. He is not qualified to pronounce Absolutions or Benedictions; nor, of course, to celebrate the Holy Communion. He ought not, rightly, to take any part but that of *assisting* in Divine Service, and it is very desirable, especially, that he should not perform the Marriage Service, but that a Priest should always be required for the purpose by the laity.

The clergyman in Deacon's Orders is, in fact, serving an apprenticeship for the higher order of the Priesthood. Such is the tone of the Ordination Service, and such the tone of St. Paul when he wrote, "They that have used the office of a deacon well, purchase to themselves a good degree," that is, a step upward in the offices of the ministry.

§. *Priests.*

THE earliest age at which clergymen can be ordained Priests is twenty-four; and even if they are older they are still required to serve their apprenticeship in Deacon's Orders for at least a year:—"And here it must be declared unto the Deacon, that he must continue in that office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop), to the intent that he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood."

Those who think that a clergyman's duties are such as any one could easily perform,—“just to read prayers out of one book, and to read a sermon out of another,” &c., &c.,—are evidently of a different opinion from those who considered a year necessary for acquiring such expertness in clerical work as would justify a Bishop in ordaining a man to the more independent and responsible position. And, in fact, a Priest to be well trained must be trained by such a gradual acquaintance with the practical work of his office as is thus indicated. A hasty assumption of the Priest's office might be attended with danger to souls which would show itself at the judgment day, if it did not make itself evident in this life; and great dishonour might be done to God by the errors in Divine Service of one who had not learned how to perform it properly.

The Service for ordaining Priests differs in very essential particulars from that used for the ordination of Deacons; and the additional responsibility which the clergyman then takes upon himself is solemnly set forth in the Bishop's address to those about to be ordained. The Priest's vows are also of a much more solemn character than those of the Deacon. They consist, substantially, of oaths that they will be faithful to the Church of England system in administering (1) the doctrine, (2) the Sacraments, and (3) the discipline of Christ: not drawing out their own ideas of what their duty is from the Scriptures, each one for himself, but ministering these “as the Lord hath commanded, and as *this Church and realm hath received the same*, according to the commandments of God.” They also vow that they will enforce these “Church principles” upon others as far as lies in their power, that they will “*teach the people* committed to their cure and charge

with all diligence *to keep and observe the same.*" In addition to this solemn promise, that they will be faithful to the Church's principles and teach others to be so also, they vow they will do their best to put down what the Church considers to be error, they will "be ready, the Lord being their helper, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word." The other vows relate to the pastoral work of the Priest in admonishing those in sickness and those in health, and to his own personal life and conduct.

After these vows, and a blessing uttered by the Bishop which has especial reference to the fulfilment of them, a short space of time is given for all present to pray in silence for those who are to be ordained. Then,—the whole form being extremely solemn—a very ancient hymn is sung, the "*Veni Creator Spiritus*," which has been used in the Church for many hundreds of years as an invocation of the Holy Ghost. The Bishop then prays for God's grace to himself and those he is about to ordain, and proceeds to the act of ordination.

This act consists, as with deacons, in the imposition of the Bishop's hands upon the heads of the persons to be ordained. But in ordaining Priests, the Bishop does not act alone, some of the clergy joining with him, and placing their hands with his on the heads of those who are thus to become their fellows. The Bishop then says to each candidate, as his hands and those of the assisting Priests rest on his head, the following awe-inspiring words :—

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou

dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments : in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

And he adds, delivering the Holy Bible to each one of them,—

"Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto."

Then, with the celebration and administration of the Holy Communion, the service closes ; and those who have been ordained are henceforth qualified to say and do all that is included in "the office and work of a Priest in the Church of God."

The *spiritual ability* thus given by ordination to the priesthood may be said generally to be such as to enable the Priest (1) to offer sacrifice to God ; (2) to administer grace to men. Under the first head are to be taken in the offering of the Eucharistic sacrifice ; of all alms and oblations offered upon God's altar ; and of all service of adoration offered on behalf of, and with the people in His house. These are acts in which every Christian is capable of *taking a share*, because Christians are made "kings and *priests*" by laying on of hands in Confirmation, partly for this very object. But those who are ordained by the further laying on of hands to the clerical priesthood are alone capable of *originating* these acts. Under the second head are to be comprehended the *administration* of the thus offered Eucharist ; all words and acts of blessing ; all words and acts of absolution or remission of sins ; and the administration of Holy Baptism, though this latter is

not confined to Priests, as the others are. The whole of the Priest's work is based on that delegation of Christ's own priestly office which was mentioned in the beginning of this chapter ; and being concerned with the souls of men, the grace of God, and the things of the invisible world, is of a supernatural character, belonging to that order of things of which our Lord spoke when He said, "My kingdom is not of this world."

§. *Cure of Souls.*

THE person ordained to the priesthood being thus "endowed with power from on high" is competent to undertake any part of a clergyman's work, and is required to have either a benefice or a curacy to go to at once. For a curacy the Priest receives a licence similar to that given to the Deacon ; but for a benefice the cure,⁸ or care, of souls is formally committed to him by the Bishop ; he being empowered in the one case to act as an assistant, in the other to act independently.

The formal mission thus given to the beneficed parochial clergy is called "institution." It is generally given by the Priest kneeling down before the Bishop while the latter uses this form of words, or one similar to it, "I institute thee to the benefice of —, to have the care of souls. Receive this charge, mine and thine, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." It need hardly be added that this form relates entirely to the spiritual work to be done, and the responsibility undertaken : although it

⁸ The word Curate comes, of course, from this word Cure. "Bishops and Curates" means Bishops and all having actual care of souls, whether Rectors, Vicars, or Perpetual Curates.

does also constitute the legal step by which the clergyman so instituted is henceforth entitled to the emoluments of his benefice.

§. *Bishops.*

WE now come to the highest of the three ministerial offices, that of the Bishop ; and as the spiritual office of a Bishop is connected in England with an important national, as well as diocesan position, the appointment by the Sovereign of those who are to be made Bishops by the spiritual part of the Church requires a few preliminary words of explanation.

From very ancient days the Church of England has been represented in Parliament by some of the higher dignitaries among the clergy. Before the dissolution of the monasteries many abbots had seats in the House of Lords, as well as Bishops,⁹ so that the right to sit there does not belong to the latter on account of their episcopal position exactly, but by a constitutional tradition which requires some of the clergy to represent the Church as Lords of Parliament. Some of the Bishops of the English Church are permanently excluded from the House of Lords, as the Bishops of Sodor and Man, and of the Colonies ; the junior Bishop (for the time being) of the remaining English sees is also excluded, and all the Irish Bishops except four. Out of about one hundred Bishops belonging to the English dominions, only thirty, therefore, have seats in the House of Lords, although the spiritual position of all is precisely the same.

⁹ The Bishop of Norwich still sits in Parliament as Abbot of St. Benedict of Hulme. A modern Act of Parliament excludes the junior Bishop from the House of Lords : whether it affects the Bishop of Norwich, is a question for lawyers.

This twofold character, however, of the English episcopate, spiritual and constitutional, made it necessary in former times for the Sovereign to have a voice in the selection of the persons to be consecrated to it. In theory the Bishop is elected, the electing body being the Dean and Chapter of the diocese over which he will have to preside ; but the wishes of the Sovereign are always communicated to the Dean and Chapter before the election takes place, and they invariably choose the person thus pointed out by the Crown. So that, practically, Bishops are nominated by the Sovereign, or by the advisers of the Sovereign ; and, whatever objections may be raised against this system, it may be doubted whether on the whole, and in the long run, any other would answer so well, at least for the English sees.

But the nomination of a person by the Crown, or his election by the Dean and Chapter, is only the preliminary step, and does not make the Priest nominated any more of a Bishop than he was before.¹ For this purpose he has to be consecrated to the office by three or more Bishops ; and if, for any reason, none of them would consent to do this, the nomination would go for nothing.

The consecration of a Bishop is very similar in its character to the ordination of a Priest, the vows made by the person consecrated being, of course, adapted to the higher spiritual position he is called to occupy. The essential part of the service,—that which turns a Priest into a Bishop,—is the laying on of the hands of three or more Bishops² upon the head of him who is to

¹ The “confirmation” of a Bishop before consecration is analogous to the reading of the “*Si quis*,” before referred to, in the case of a Priest or Deacon.

² *One* Bishop is sufficient, but three at least are always required to

become by their act and word one of their own number, while the following solemn words are spoken by one of them :—

“Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands : for God hath not given us the spirit of fear, but of power, and love, and soberness.”

Then the Holy Bible is put into the new Bishop's hands with an exhortation on the duties of the pastoral office as enjoined therein. Formerly the pastoral staff which is carried before a Bishop on ceremonial occasions was presented to him while the words, “Be to the flock of Christ a shepherd, and not a wolf,” were being spoken ; and a ring was placed on his finger to signify his entire devotion to Christ and the Church, as if he were even wedded thereto. But these usages have been discontinued in recent times. The service concludes, as in the other Ordination Offices, with the Holy Communion.

A Bishop has spiritual ability to do two things which he could not do when he was only a Priest.

1. He has power to continue a succession of Ministers, by consecrating other Bishops, and by ordaining Priests and Deacons.

2. He has power to Confirm the Baptism of the baptized by the Laying on of hands.

In addition to this, it must be remembered that the

act if they can be assembled, to counteract any possible defect in the succession.

Bishop of every diocese is its chief pastor and head under the Good Shepherd Himself. The diocese is his parish, his cure of souls ; and parish priests act as his deputies. He is Bishop of the laity as well as of the clergy, and all spiritual discipline is entrusted to his hands. What great spiritual and even social results may follow upon a faithful discharge of Episcopal duties has been shown in our own day as it has never been shown in England since the Reformation, or perhaps for ages before. But, at present, the work of the Bishops is of so extensive and overpowering a kind from the great increase of population, that the full benefit of their office is not felt ; nor will it be until their number is considerably augmented.

§. *Archbishops.*

FOUR of the Bishops, two in England and two in Ireland, are placed in a position of greater dignity and authority than the rest, under the title of Archbishops. They are the Archbishops of Canterbury, York, Armagh, and Dublin. No further consecration is required for making an Archbishop than for making a Bishop, nor do their spiritual powers differ.³ The former, however, bears towards the latter something of the relation which a Commander-in-Chief bears towards other Generals ; and ordinarily, the Archbishops are the persons through whom communications are made by the Sovereign to the Church at large, or *vice versa*. The Archbishop of Canterbury ranks immediately after the Royal Family and before the Lord Chancellor ; his authority extend-

³ Nor is it necessary for an Archbishop to have been a Bishop previously. Archbishop Trench of Dublin was a priest only (Dean of Westminster) before he was made Archbishop.

ing over the Province of Canterbury, which is made up of all the dioceses south of the Humber and Mersey. The northern dioceses make up the Province of York, and are under the metropolitan jurisdiction of the Archbishop of York, who ranks next after the Lord Chancellor, and before all the nobility and the other officers of state.

Archiepiscopal authority, with the title of Metropolitan instead of Archbishop, is also given to the Bishops of Calcutta, Cape Town, Montreal, New Zealand, and Sydney.

§. *Cathedral and Diocesan Offices.*

IN addition to the preceding ministerial offices there are some special ones in connexion with the government of the Church, the names of which are familiar, but the nature so little known, that a few words may be said respecting them.

Deans are the head priests in every cathedral, and rank next to the Bishop of the diocese, having the title "Very Reverend" prefixed to their names. Their duty does not extend beyond the cathedral church.

Archdeacons are the head priests of the diocese at large, there being two or three in every diocese, to whom the title "Venerable" is given, and to whom is entrusted the duty of supervising all the church fabrics within the bounds of their Archdeaconry. They very commonly act as deputies of the Bishop in such matters as can be done by priests as well as in the more strictly archidiaconal duties of the office.

Prebendaries and Canons are the principal priests, under the Dean, of a cathedral church, their duty being to share with him in its government, and in the performance of Divine Service. There are also *Honorary*

Canons, but they do not reside at the Cathedral Church, nor receive any income from it, nor take any responsibility as to Divine Service.

There are also *Rural Deans*, whose duty is to supervise the clergy within a small part of a diocese, and to hold periodical meetings [“ruri-decanal Chapters”] for consultation on diocesan matters. There are likewise Precentors, Sacristans, and Minor Canons, whose duties are connected with Divine Service in the cathedral. But to none of these offices is any further spiritual power given than that already bestowed by ordination to the priesthood. The Dean’s or the Archdeacon’s office is one of government among Priests, as that of Metropolitan is among Bishops; but the fullest spiritual qualification was given in either case by the ordination or consecration to the sacerdotal or the episcopal order.

[For full information on the more important parts of this section, see the following works :—

Introduction to, and Notes on, the Ordinal in the Annotated Prayer Book.

Carter on the Doctrine of the Priesthood.

Blunt’s *Directorium Pastorale*.

Walcott on the English Ordinal.

Burn’s *Ecclesiastical Law*. Phillimore’s edition.

Perceval’s *Apostolical Succession*.]

VI.

Dibine Worship.

IT is of no small importance towards the right understanding of principles that we should have a right understanding of words. And not only of words in themselves, but of the manner in which they come to have special applications, technical, scientific, or theological.

Thus the English word "worship" did not originally bear that meaning which it bears almost exclusively in modern language. Its original form was "worthship;" and when it was in that form, it was not applied to religious acts. A "place of worship" was any house of a better sort, as when an old Easter homily¹ says, "Good friends, ye shall know well that this day is called in many places God's Sunday. Know well that it is the manner in every *place of worship* at this day to do the fire out of the hall; and the black winter brand, and all that is foul with smoke, shall be done away, and where the fire was shall be arrayed with fair flowers." A prayer also, of the fourteenth century, begins, "God that commandest to worships fadir and modir." Such an usage of the word remains also in the manner of address used to magistrates, "your worship;" in the title of "Worshipful" Companies;

¹ Liber Festivalis, printed by Caxton in 1483.

and in the words of the bridegroom to the bride in the Marriage Service, "with my body I thee worship."

But when the English Bible began to solidify English forms of speech, the word was beginning to be more generally used in a religious sense.² And to give it a distinctive meaning when thus used for the services of the Lord's house, the word "Divine" was added: so that "Divine Worship" came to be a common expression for all devotional acts and words publicly offered to Almighty God in His house, such as the Sacrifices and Temple Services of the Jews, the Sacraments and Church Services of Christians.

The principle, or theory, of such worship is to be looked for in Holy Scripture, the great fountain of authority in such a matter. There it may be found in (1) the example of the Patriarchs; (2) the Divinely ordered system of Jewish worship; (3) the example of the angels in Heaven; and (4) the revelation of celestial worship made to St. John.

The patriarchal system of Divine Worship appears to have consisted solely of acts of sacrifice; which were the central pillar of all worship, indeed, from the time of the Fall until our Lord's own Sacrifice originated a new dispensation and a new system of worship: and it was probably enjoined by God Himself. Cain, Abel, Noah, Abraham, Isaac, Jacob, are all shown to us as using this kind of Divine Worship; and in each case, even the very earliest, it is spoken of as a matter of course, and shown to have had the sanction of God Himself.

The Jewish system of Divine worship was instituted

² "Thou shalt have worship in the presence of them that sit at meat with thee" [Luke xiv. 10] is the only instance of the secular use of the word in the Bible.

by direct revelation from God to Moses on Sinai. In it, as in the patriarchal system, sacrifices held the most prominent place; consisting of oxen and sheep slain (by some means which shed the blood), and then consumed by fire, wholly or in part, upon an altar of earth or stone. Every morning and every evening a lamb was thus offered upon the altar, first in the Tabernacle, and afterwards in the Temple; and on certain days other sacrifices of slain animals were offered, as well as those of bread, wine, the first-fruits of the harvest, and incense. Combined with this system of perpetual daily and other sacrifices, there was also one of continual praise. Psalms, such as the song of Moses [Deut. xxxii.], that of Deborah and Barak [Judges v.], those of David and other Psalm writers, were sung by "the Levites, which were the singers, arrayed in white linen," standing at "the east end of the altar," between it and the congregation still further east,³ and accompanied by "cymbals, psalteries, harps, and trumpets." Such a ceremonial, in its grandest form, is described in 2 Chron. v.: in its less elaborate form, it was going on day by day during all the time that the Jewish form of Divine Service was in use.

Momentary visions of the Angelic worship which is ever being offered in the immediate and visible Presence of God are given to us by the prophet Isaiah, when he records how he saw the Lord in His glory, and heard the seraphim singing antiphonally that hymn which has been used by the Church from time immemorial in the Communion Service:⁴ and at the

³ The Holy of Holies, and the Holy place,—the chancel of the Temple,—was at the *west* end.

⁴ Isa. vi. 3.

Nativity of our Lord, when a multitude of the heavenly host was heard by the shepherds singing that other hymn of praise which forms the foundation of the "Glory be to God on high," with which the Communion Service concludes.

Of a similar kind was the Divine Worship which St. John beheld and heard when "a door was opened in Heaven," that the Church on earth might take a pattern from its holy work. The four and twenty elders worship Him that liveth for ever and ever with the hymn, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created:"⁵ "many angels" take up the song of the elders, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:"⁶ "all the angels" stand round about the throne, and fall before the throne on their faces, and worship God, saying, "Amen; Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen:"⁷ "great voices in Heaven" proclaim "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ:"⁸ and in obedience to the voice out of the throne, "Praise our God, all ye His servants, and ye that fear Him, both small and great," the vast multitude of redeemed souls join in a chorus, whose sound is "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."⁹

From these examples, furnished to us by Holy Scripture, we cannot fail to observe that the ideal of Divine

⁵ Rev. iv. 11.

⁶ Rev. v. 12.

⁷ Rev. vii. 12.

⁸ Rev. xi. 15.

⁹ Rev. xix. 5.

Worship there revealed is one in which sacrifice and praise form the predominant features under the dispensation of the Old Covenant, and praise alone in that perfected Church of Heaven, where "the Lamb as it had been slain" is for ever on His altar throne. And from this we shall be justified in forming the reasonable conclusion that the Divine Worship of the Christian Church is brought into the closest likeness with that which has been shown to be most acceptable to God, when it is moulded into a form in which the singing of praise to Him is the principal part, next to the great Act of the Church by which all other worship is made acceptable to God, the offering of the Eucharistic Sacrifice. How clearly this must have been the ideal of the early Christian Church may be seen by the fact that the singing of praises to Christ was the feature of it which seemed most noticeable to the observant Pliny, when he wrote a description of Christian worship to the Emperor Trajan. Indeed, the Divine Worship of the Christian Church seems to have been copied, in a large degree, from that of the Jewish, and to have consisted chiefly of "Psalms and Hymns and spiritual songs,"—antiphonal chanting and responsive versicles,—with which they admonished one another while they sang with grace in their hearts and made melody unto the Lord.

§. *Practical Principles of such Worship.*

THE foregoing ideal or theory of Divine Worship, which we thus draw from Holy Scripture, gives us also the cue to a true system of Christian practice founded on the Divine principles that are revealed. For it must be observed that the worship of Almighty God is there represented as offered up in the Presence of the Divine

Object of worship for whose honour it is intended. When the covenant was being made between God and His faithful servant, Abraham saw a manifestation of the Divine Presence pass between the divided halves of his sacrifice : and when he offered up, in intention, his son Isaac, the patriarch travelled a long distance that he might make the offering at the place where the Lord had promised to meet him. Isaac built his altar at Beer-sheba, where the Lord renewed to him the promise made to Abraham by a vision of His Presence in the night-time. Jacob saw enough to convince him of the nearness of God at Beth-el when he consecrated his altar there, and said, "Surely the Lord is in this place : and I knew it not." In the Tabernacle, and afterwards in Solomon's Temple, the Almighty Presence revealed itself by a cloud of light. Isaiah saw the worshipping angels,—St. John, the angels, the "elders," and the redeemed,—at the very foot of the Throne of Heaven.

Thus we may, and indeed must, draw the inference that the place for the offering of worship to God is the place of God's Presence. And although it is true that God is every where and that He Himself said by Isaiah, "The Heaven is My throne, and the earth is My footstool ; where is the house that ye build unto Me? and where is the place of My rest?" and by St. Stephen, "The Most High dwelleth not in temples made with hands," yet we know that the Tabernacle was built by Moses at the undoubted command of God Himself, and that Solomon's Temple was but a permanent reproduction of the wilderness Tent of the Divine Presence. We are, therefore, led to the conclusion that although the Almighty is Omnipresent, He was yet pleased to limit His presence as the Object of worship to particular places ; and there manifested it as He did

not elsewhere. Such a limitation is also indicated in the Christian system by those words of our Lord which are so often used with reference to worship, "Where two or three are gathered together in My Name, there am I in the midst of them."¹ "In the Name of God" is a Scriptural expression for "with the authority and by the command of God," distinguishing that which is done by Divine authority, and under Divine law, from that which is done merely of man's own thought, invention, and will. Such a form of expression is familiar in our ordinary affairs also, as when we say that such and such an officer acts in the name of his Sovereign. Hence our Lord's words must be taken to limit (I dare not say how far) His Presence as the Object of Christian Worship to gatherings of those who are met together according to a system sanctioned by His authority and acting in His Name. And Divine Worship thus connects itself with a Ministry ordained by Him: such ordination being only to be claimed (unless miraculous evidence is given which can supersede the necessity of historical evidence) by those whose authority is traceable to the Apostles.²

By this we are led also to the idea of "Common" Prayer. For the distinctive word thus added fixes the sense of this kind of devotion as that worship which is offered by and for the whole Christian body, or by a portion of it as part of one great whole. Such prayer is gathered up and offered to God the Father through the One Intercessor by a member of the Christian body apostolically ordained for that purpose, as the leader of the congregation through whom they act in His Name from whom priests derive their authority.

Moreover, although such an authorized offering of

¹ Matt. xviii. 20.

² See pp. 107—109, &c.

Divine Worship might seem, under the Christian dispensation, to meet the promise of our Lord, yet we have no reason to think that there has been any abolition of the old law as to a certain limitation of the Divine Presence for purposes of Divine Worship to special places dedicated with that object. There will be no Temple in Heaven, because the whole sphere of that glorious place is holy, utterly free from pollution and sin. But in a world of mixed good and evil, light and shadow, holiness and unholiness, it seems impossible not to *set apart* houses as well as persons specially for the Service of God. With the Church now, as with the Church of the Jews, it must ever be the will of God that the place where His promised Presence comes in a way that it does not come elsewhere should be dedicated inalienably as the House of the Lord ; consecrated by a purifying benediction ; and no longer regarded as belonging to men, except so far as they are trustees for God.³

§. *Forms and Ceremonies, &c.*

IN such a theory of Divine Worship as is thus indicated by Holy Scripture we find the explanation of many formalities and customs that seem strange and unmeaning on any other principles.

The cathedral system, for example, with its magnificent buildings, its numerous clergy, its bands of choristers, and its elaborate daily services, is altogether

³ Church or Kirk is simply the Anglicised form of a Greek word *kyrtakos*, which signifies the House of the Lord, the *k* sound interchanging with that of *ch*. So the word "ditch" is "dyke" in the eastern counties : and divisions made by walls instead of water are called "dykes" in the north. The German form of the word is Kirche. The dictionary sense of the word, that it is "a place consecrated by a Bishop to public Christian worship," is substantially correct.

unsuitable for a religion which looks only to the edification or instruction of a congregation. But when we come to consider Divine Worship as an offering to God, then the suitability of cathedrals and their services is seen, and each one appears as the central point of the diocese from which such worship is being uplifted to the Throne of Heaven day by day. No buildings could be too grand or beautiful for such a purpose : for each cathedral is to its diocese what the Temple was to Judæa. In each there ought to be the most beautiful form of Divine Worship which the diocese can furnish ; and in the number of the clergy, singers, attendants on God's ministers, and all the accessories of the service, there should be a kind of lavish profusion, not for the sake of ministering to human grandeur and worldly pomp, but for the sake of that pomp and grandeur with which it is plainly the will of the Almighty that His worship should be surrounded in all the chief places where it is offered.

For similar reasons the decorations of churches are and ought to be of a sumptuous and beautiful character. If they were only buildings set apart for the use of men that they might there meet to get what good they could for their souls, then, indeed, such decorations would only minister to human luxury, taste, and pleasure ; and it would be a question how far these might be carried without extravagance and waste, and how far they were consistent with the object in view. But for the Presence chamber of Him Who has promised to meet His people in His house no decoration can be too glorious ; and the more it is lavished on that part of the Church specially separated for the principal actors (we need not be afraid of the word) in His worship, the more all must feel the idea of self banished from their

minds when they are at worship, the more they must feel the true idea of the work in which they are engaged and the place in which they are, as Divine Worship and the House of the Lord. If it is not only justifiable but right to build palaces for persons and ceremonies connected with human state and grandeur, how much more for the King of kings, and for a ceremonial connected so closely with the glorious though invisible Presence of Him before whom the angelic host are continually bowing down with reverence and awe.

Moreover, although it would not be right to lay much stress upon a mere utilitarian view of such a question, yet it may be observed that the weakness of our faith is very much assisted by the sumptuous decoration of the House of God. There are, indeed, said to be some persons who can thoroughly realize the Presence of God in any place, and under circumstances exactly similar in all external things to those of common life. But this intense susceptibility of Divine things belongs to very few ; perhaps to fewer than suppose they possess it : and ordinary Christians are always found to be in a more fit state for worshipping with the body and the soul when the place where they meet together to worship is of such a character as to work upon the emotions, subdue self, and fill the mind with solemn associations and impressions : when it takes them out of their ordinary world, and places them in an outer court of that Palace where no Temple is needed, because of the all-pervading Presence by which it is hallowed.

The same principles that apply to the decoration of the material fabric of churches apply also to the form in which the service is carried on. If the object of Divine Worship was solely or chiefly to produce an

impression on the minds of those present, as, for instance, to instruct them, then the whole service might be so arranged as best to answer this end with regard to the class of minds upon whom the impression was to be produced ; and educated people would doubtless be best worked upon by finished oratory, or people of taste by a kind of service which would please and soothe without calling for any effort on their part ; something which they could contemplate, as they would a beautiful picture, statue, or performance of music. But this educational or emotional influence of worship is altogether a secondary and subordinate thing. The primary and substantial characteristic of it is that it is an offering to God. That it should re-act upon the minds of the worshippers is very much to be desired, and it is impossible but that such should be the case with sincere and devout-minded persons. But the worship itself is offered to God not with a view to this re-action, but simply as His due, according to the law of His will which He has shown us by revelation. Here, then, we find a reason for the use of ritual practices. The clergy and all who act ministerially in Divine Service, are clad in surplices and other vestments, not that they may have a decent and uniform appearance in sight of the congregation, but as wearing robes distinctive of their office in ministering before Him whom they worship. They do not face the congregation when addressing words to God ; and in some more solemn parts of the service they even turn their backs to the congregation, and look directly towards the point in which the latter are looking as indicating the most sacred part of the House of God, where the most solemn rite by which He vouchsafes His Presence is celebrated. Neither clergy nor people use a collo-

quial mode of speech when offering Divine Worship, but either subdue their voices, give their words a musical intonation, or sing what they utter. None but recklessly irreverent persons would think of talking to God as they would talk to their fellow-men; and it is an universal feeling of human nature that praises should be sung, singing being the highest way in which we can use the faculty of speech which our Creator has given us, in His worship.

From such broad lines of principle we may easily see the reasonableness of even a minute system of forms and ceremonies; and a little consideration or inquiry will often teach us the reason also of such as seem at first sight unnecessary or unmeaning. Kneeling to pray, standing to praise, turning towards the east end of the church during the Creeds, bowing the head at the Name of our Lord Jesus,⁴ and many other ceremonies are all capable of a reverent and rational explanation; and will seem very rational as well as very reverent to those who take the trouble to understand their connexion with the principles of Divine Worship. The whole ritual system of the Church of England (as laid down in the rubrics of the present

⁴ The Eighteenth Canon of the Church of England enjoins that no one shall cover his head during Divine Service except on account of infirmity, and then only with a coif—a plain silk or velvet skull cap. Also that all shall kneel during Prayer, and stand at the Creed and other places prescribed in the Prayer Book. Also that all shall bow at the name of Jesus whenever it is mentioned: “testifying by these outward ceremonies and gestures their inward humility,”—by kneeling, “Christian resolution,”—by standing at the Creed, and by bowing at the name of Jesus, “due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in Whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised.” “At the name of Jesus Christ ‘the Duke’ bowed his silvery hairs like the humblest labourer.” Haydon’s Autobiography, iii. 126.

Prayer Book, and in other laws which still remain in force) is, in fact, a rational system in the strictest sense when examined by the light of these principles, and it is not likely that any community of Christians which recognized them would ever be content with fewer forms and ceremonies.⁵

It may be added that, as far as Holy Scripture shows us, the more *real* worship becomes, the more form and ceremony is used in it. The book of Exodus shows how God required that the Israelites should worship Him, when His worship was so real, that they actually beheld *signs* of His Presence among them. The book of Revelation shows how God is worshipped by the glorified Church when all is of the highest devotional and spiritual character. In both these modes of worship we see the most elaborate use of form and ceremony; and may hence conclude that such modes of worship are very *real* as regards the true worshipper, and very acceptable as regards Him Who is worshipped.

§. *The Layman's part in Divine Worship.*

THE Church of England does not recognize a system of worship in which the lay members of the Christian body have no share. Her services are all of a responsive character, in which there is nearly as much to be said by the congregation as by the minister. For the latter to pray alone, and the former to remain silent, except during Collects, and a few other prayers, is quite contrary to the rule and intention of the Prayer Book; and the habit is, in fact, a comparatively

⁵ The Irvingites are the only dissenting sect which do recognize them, and they use even more ceremonial than the Church does.

modern innovation borrowed from Dissenters, among whom the congregation are not ordinarily required to open their lips except when they are singing hymns.

This co-operation of the laity with the clergy in Divine Worship is founded on the Scripture doctrine that all Christians are members of a "royal priesthood" which has its duties towards God as well as the clerical priesthood. By it they have a right given them and a duty laid on them to take their part in the offering up of the Eucharistic sacrifice,—“our sacrifice of praise and thanksgiving,”—and in all the ordinary offerings of praise and prayer. The “Amen” at the end of the “Consecration Prayer” in the Communion Service is really an important, although not, perhaps, essential feature in the Service; expressing assent to and participation in the acts and words of the consecrating Priest or Bishop. And at the end of all other prayers said by the clergyman alone it gives a seal and confirmation on the part of the congregation to the words uttered on their behalf by their ordained leader, which cannot be accounted as of little value before the Throne of Grace. In the singing of the Psalms and Hymns, or Canticles, the clergy take no more forward part than that taken by any other members of the congregation, if all do their duty. And in the Confessions, the Creed, and the Lord’s Prayer the priest is but their leader, not in any sense their substitute. The Litany and the short ejaculatory prayers are equally divided between priest and people; and only in preaching, or in reading Holy Scripture, have the latter the part of mere listeners assigned to them.

It is clear, therefore, that silence on the part of the congregation is, during the greater portion of Divine Service, contrary to the principles and the rules of the Church of England. According to those principles

and rules the laity take part in the worship of God not by silent thoughts, nor a mere assent, but by words and acts. A person who is incapable of offering those words and acts to God may, indeed, offer silent emotions as a substitute, just as sympathy and kindness may be given to a beggar by a person who has nothing to give in alms. But otherwise we might as well give a dry "Depart in peace, be ye warmed and filled" to a "brother or sister naked and destitute of daily food," as profess that we are offering Divine Worship to the great God of Heaven, when neither our bodies nor our voices give any token that we are engaged in any thing but thinking. It is often said, indeed, that the object of going to church is to "get good for our souls." But God gives this "good" to those who "render unto Him the honour due unto His Name," and who "worship the Lord with holy worship," and "in the beauty of holiness." The offering up of His praise will bring down His blessing. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord : and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, *saying*, For *He* is good ; for His mercy *endureth* for ever : that *then* the house was filled with a cloud, *even* the house of the Lord ; so that the priests could not stand to minister by reason of the cloud : for the glory of the Lord had filled the house of God."⁶ Such is the way in which the presence of God was secured in the days of old ; such, doubtless, is the way in which it is to be now obtained. And when we have secured the presence of God, what higher good can we get for our souls on this side the veil which divides us from the sight of the Eternal Throne?

⁶ 2 Chron. v. 13, 14.

VII.

The Creeds.

WHEN first Christianity began to spread in the world, it became necessary that there should be some standard statement of doctrine respecting the chief principles by which the new faith was characterized. "What is Christianity?" could not be answered by saying, "The religion of the Bible," because the New Testament was not then in existence, the Old Testament little known to Christians, and not at all to the heathen. "What do Christians believe differently from the rest of the world?" was however a question which could easily be answered by the recitation of such a short standard of doctrine. Moreover, it was necessary for themselves that they should "all speak the same thing;" and it was required of every person before he was admitted among the number of Christians by baptism that he should make a declaration of his belief.

Accordingly, such statements of Christian doctrine were among the first inventions of Christian teachers, and there is good reason to think that those who invented them were led to do so by the guidance of the Holy Ghost. They are referred to in the New Testament under various designations, and are found, more or less complete, in the earliest uninspired Christian

writers. "God be thanked," says St. Paul, "that ye . . . have obeyed from the heart that *form of doctrine* which was delivered you."⁷ "Mark them which cause divisions and offences contrary to *the doctrine which ye have learned.*"⁸ "Let us hold fast the *profession of our faith* without wavering."⁹ "Let us walk by *the same rule.*"¹ "Hold fast the *form of sound words* which thou hast heard of me."² In these instances the Greek of the words in italics points undoubtedly to definite and easily known statements of doctrine, and not to the general teaching which those written to had heard at various times from the lips of the Apostle; and there are other passages in the Epistles of St. Paul and the other Apostles which evidently presuppose some such statement to be familiar among Christians.

§. *Apostles' Creed.*

WE may therefore conclude that the ancient tradition of the first centuries, which declared that the Apostles themselves were the authors of the Creed going by their name, is substantially true. "It is probable," says the Bishop of Ely, "that the Apostles and their immediate disciples used several Creeds, differing in form, though not in substance."³ As there are various Liturgies which bear the names of several of the Apostles, and yet are substantially identical, it is likely that they really do represent those which were used by the persons whose name they bear. And so it is also likely that the "forms of doctrine" severally taught by each Apostle were treasured up by the respective Churches in which

⁷ Rom. vi. 17.

⁸ Rom. xvi. 17.

⁹ Heb. x. 23.

¹ Phil. iii. 16.

² 2 Tim. i. 13.

³ Exposition of the XXXIX Articles, p. 211.

they were taught, but ultimately lost their separate identity in the one "Apostles' Creed."

That which we now call "The Creed," or "The Belief," was at first called "The Rule," as in Phil. iii. 16, then "The Rule of Faith," and afterwards "The Symbol." Its modern title is derived from the Latin word with which the Apostles' and the Nicene Creeds begin, *Credo*, I believe.

There are many copies of the Creed as it was used in the first three centuries of Christianity, and all are more or less complete forms of that which we now use at daily Morning and Evening Prayer, in the Catechism, the Visitation of the Sick, and at Holy Baptism. During those ages it was used chiefly at the latter, in the manner in which we now use it : whether elsewhere in Divine Service or not is uncertain.

§. *Nicene Creed.*

WHEN Arius and his followers denied the Divine Nature of the Lord, in the fourth century, this Creed was expanded by the Councils of Nicæa and Constantinople⁴ into that form which we now call the Nicene Creed, after the first of these Councils. From that time, at least, the Creed has always been used by some Churches in Divine Service. Though its use at the Holy Communion was not generally adopted by the Roman Church until about the year 1014, it had been so used by the French and Spanish Churches for a much longer time ; and as our English Liturgy was closely connected with the French, it was doubtless used in the same manner in our own Church from a very early period.⁵

⁴ See p. 88.

⁵ The words "and the Son," after "Who proceedeth from the Father,"

§. Athanasian Creed.

THE beautiful dogmatic hymn which is "commonly called the Creed of St. Athanasius," was named after that great defender of the true Faith, as containing an accurate statement of what he and the vast multitudes of Christians whom he led believed. But it was most likely composed by Hilary, who became Bishop of Arles in the year 429; or else (as Harvey considers, in his *History of the Creeds*) by Victricius, Bishop of Rouen in 401. It was probably composed to meet the spread of Arianism in the French Church: and it must ever be considered a most valuable statement of truth against those who seek to deprive the Blessed Trinity, or any one Person of It, of the full honour which is due to God. Those who wish to water down the Faith always find fault with the Athanasian Creed. The substance, and sometimes the very words of it, are to be found in Christian writers of a much earlier date than the fifth century, and in St. Augustine: and the Eighth Article of the Church of England classes it with the other two as being to be "proved by most certain warrants of Holy Scripture."

The value of the Creeds to the Christian world cannot be over-estimated. They are a bond of union as to belief in "the first principles of the oracles of God" between those Churches of East and West which are

were not originally in the Nicene Creed; and their introduction by the Churches of Europe was one reason why the Eastern Churches separated from them. But this cause of separation was exaggerated by its connexion with other embittering dissensions and jealousies between Rome and Constantinople. The words are not yet used in the East, nor in the Russian Church.

divided from each other by the force of human passions and of providential circumstances. They are a final court of appeal as to the belief of the Church of Christ when that belief was fresh from the moulding hands of the Apostles, and when the words and acts of the Lord were still fresh in her memory. They meet a sceptic or an unbeliever with the question, Why do you believe differently from that which millions and millions have believed with all their hearts; and very many with intellects also at least equal to your own? They form a short statement of truths necessary to salvation which even children can learn, remember, say in Church, and in their private prayers. They are an index to the faith of the New Testament, bearing the sanction of seventeen centuries of learning, practical wisdom, and saintly piety: words which we may safely carry with us from our childhood to the grave as a guide to the knowledge of God, and of the Kingdom of Heaven.

§. *An Expository Paraphrase of the Nicene Creed.*

I, for myself, as personally responsible for my faith before God, declare and profess before Him as a member of His Church, that I

believe, with the assent of my reason, the submission of my will, and the strength of my affections, in certain mysteries which I cannot fully understand, but which are revealed in Holy Scripture, and taught by the Church as undoubtedly true. Thus I believe, partly as a truth capable of demonstration, and partly as a matter of faith known only by revelation,

in one God, that is, in a self-existent Being dependent on no other being; existing from all eternity that

is past, and who will exist through all eternity that is to come : One who is unchangeable, to whom all things are known, and who is every where. I believe that He, the first Person in the Blessed Trinity, is the Father of the uncreated and co-equal Son of God, having begotten Him from all eternity. Also that He is the Author of all being. Also that He is the Father of those who are regenerated. I believe moreover that God the Father is Almighty, through unlimited knowledge and power ; exercising authority over all things, and upholding all things by His universal and omnipresent Providence. I believe that He was and is the Maker of all matter, that is, the original Creator of the materials out of which all things are made : and that He is also the Disposer of that matter in fit order. That He is thus the original Creator of Heaven, that is, of all that occupies space beyond this world, and earth, that is, of all organic and inorganic beings and substances in this world : and of all things without any exception ; visible, or in any way open to the observation of the senses ; and invisible, in the spiritual world, or otherwise not observable by the senses. And I believe also with my reason, will, and love, in one and one only second Person in the Blessed Trinity, who is Lord, because He is God, having universal and everlasting dominion ; Lord Jesus, because the victory won in His human nature has gained for It all power in heaven and in earth. Lord Jesus

Christ, inasmuch as His Human nature was anointed with the fulness of the Holy Spirit to be the High Priest and ministerial fountain of the kingdom of God. I believe that He is

the only-begotten Son of God ; that is, that He alone, and in a way exclusively peculiar to Himself, is begotten of the Father ; so that there is no other Being entitled, in the same exalted sense, to be called the Son of God. I believe the Son of God, our Lord Jesus Christ, to be

Begotten of His Father, not after human manner, but in a mysterious manner, of which we know no more than the Father revealed when He said, "Thou art My Son, this day have I begotten Thee." [Ps. ii. 17.] Thus did He begin to be begotten

before all worlds, for "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." [St. John i. 1.] And, "He is before all things, and by Him all things consist." [Col. i. 17.] I believe, without any reservation whatever, that our Lord Jesus Christ is

God, co-equal with God the Father ;

Of God, derived from, yet not divided from the Father ;

Light of the world, and of the perfected City of God : the Illuminator of the intellect, and of the conscience, and of the spiritual affections ;

of Light, derived from, yet not divided from the original Divine Source and Fountain of illumination of which it is said that "God is Light, and in Him is no darkness at all." [1 St. John i. 5.] Also that He is

Very God, most truly and without any equivocation in the use of terms, God

of, that is, derived from, yet not divided from
Very God, that is, the eternal and unchangeable
Father.

Begotten, in a mysterious, unknown manner ;
not made, nor created, like angels and men.

Being of one Substance with the Father, according to
His words, "I and My Father are One," united
with Him in an identity of uncreated substance
beyond the power of human understanding.

By whom, that is to say, By our Lord Jesus Christ, the
Eternal Son of God, I believe that
all things were made, not ministerially, as when angels
do the work they do by God's command, but by
co-operation with the Eternal Father in will and
in act.

Who, for us men, even for all human persons, male
and female, partakers of the sin of our first parents,
and for our salvation from the everlasting punish-
ment to which sin would otherwise bring all
sinners,

came down from Heaven, coming forth from the
Father, and the eternal home of the Godhead ;

And was incarnate, joining unto His Divine Nature
the body and soul of Human Nature. Which
union of nature was effected in a mysterious ope-
ration of "overshadowing,"

by the Holy Ghost, not as a Father, but as a Divine
Creative Power, making a Mother

of the Virgin Mary, on whom that Power was exer-
cised to cause her to conceive without human
means, that He who was born of her might be
free from original sin, the sin of our common
origin. Thus did the Son of God become In-
carnate,

And was made Man as entirely as He had ever before been God : man in all things, flesh and blood, body and soul ; and subject to human infirmities, but without sin. I believe that He thus bore our nature as His own during infancy, childhood, and mature manhood,

And was crucified also in that nature ; dying painfully and ignominiously the death of a sinner, for us, whose sins, and not His own, He was thus dying to expiate,

under Pontius Pilate, the Roman Governor of Judea and of Jerusalem, where He was crucified.

He suffered, in reality and not in appearance only, the greatest physical and mental anguish of which human nature is capable : enduring the pains of crucifixion, aggravated by the burden of sins which He, "being made sin for us," bore, "who knew no sin" in His own words or acts or origin. And when He had borne these pains His soul was separated from His Body by death. The soul of Christ having thus departed from His Body, the latter became dead,

and was buried like the bodies of other dead men. Then the soul went to the place of the departed, to prepare a Paradise of rest, to proclaim to them the glad tidings of His work of salvation, and to triumph over Satan by rescuing out of his power some of those whom he held in bondage.

And the third day, after the evening of Friday, the whole of Saturday, and part of Sunday had passed,

He rose again, reuniting His soul to His uncorrupted body, so as again to become perfectly a man in

body and soul, but free from human weakness and capacity for suffering,
according to the Scriptures, which had said (for example), "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." [Ps. xvi. 10.] In this resurrection or glorified Body our Lord Jesus Christ remained on earth during forty days. In the same Body He left the earth,
And ascended into Heaven, as a new Person, God and Man ;
And sitteth on the right hand of the Father, receiving in His united Human and Divine Nature all the honour, power, and glory that had belonged to His Divine Nature from all eternity ; and being there our Mediator and our Intercessor.
And He shall come again, the same Jesus who was born, who suffered, died, rose again, and ascended, God and man, to Heaven,
with glory in His heavenly appearance, and attended by the holy angels, not in the "form of a servant" any more, but as Lord of lords, and King of kings,
to judge with a just, irreversible, and yet merciful judgment of reward or condemnation,
both the quick who shall be alive at His coming, and the dead who shall have lived and died at any time before from the first creation of our nature ;
Whose kingdom, the kingdom of the Lord Jesus Christ, His royal and sacerdotal dominion in the Church founded in His blood, the Church militant on earth, and glorified in Heaven,
shall have no end, our Lord Jesus Christ reigning therein as God and man for ever and ever.

And I believe, with the same devotion and faith wherewith I believe in God the Father and God the Son,

in the Holy Ghost, the third Person of the Blessed Trinity;

the Lord, co-equal with the Father and the Son,

and giver of life; who dwells in the Church that He may give spiritual life in Baptism to those who are born spiritually dead through original sin; that He may also give the Body and Blood of Christ, of which our Saviour said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" [St. John vi. 53]: and that He may give to all who are dead in trespasses and sins the life which was won for them by the Son of man when He received power "on earth to forgive sins," as well as in the world to come.

Thus do I believe respecting God the Holy Ghost, Who proceedeth, not being begotten, as the Son, nor created as the holy angels and mankind, but being mysteriously derived from, without being divided from, the Father and the Son. Who with the Father and the Son together is worshipped and glorified, being the eternal and all-holy third Person of that Blessed Trinity which is the only true Object of Divine Worship.

Who spake by the prophets, inspiring those who delivered messages from God, causing them to declare things to come which were known to Him as being God, giving Divine authority to all the Holy Scriptures.

And, having thus professed and declared my faith in the Blessed Trinity, in their Persons and in their conjoint work for the salvation of mankind, even

in the Father who hath created us and all things, the Son who hath redeemed us and all mankind, and in the Holy Ghost who sanctifieth us and all the elect people of God ; I declare and profess with the same devotion and faith, that

I believe (giving my humble and willing assent to whatever is undoubtedly taught by it)

One Catholic and Apostolic Church, which was founded by the twelve Apostles to carry out that salvation of mankind the Lord Jesus had made possible : which is the ordinary organ for the declaration of God's will to men : the Church with which Christ has promised to continue in mystical Presence even to the end of the world : which has a Ministry derived from Him by direct transmission through the Apostles and their Episcopal successors : which holds the true faith by the merciful Providence of God : which is one in the Divine Unity of sacramental grace whereby even separate branches (if still living) are united to each other and to their Head in the Life of the true Vine.

I acknowledge one Baptism, administered once only to each infant or adult, and only in one manner, that is, "with water in the Name of the Father and of the Son and of the Holy Ghost," according to the institution of our Lord and Saviour : administered

for the remission of sins, that is, for the pardon of all past sin, original and actual, in penitent adults ; and of the guilt of original sin in infants.

And I look for, with reverent and faithful expectation, **the resurrection of the dead**, when the souls of all, reunited to their new-created bodies, will be brought before the judgment-seat of Christ.

And the life of the world to come, in which the souls and bodies of all who have ever lived will live for ever, they that have done good to live in never-ending happiness, and they that have done evil in never-ending misery. And, lastly, I reiterate my assent to all these truths, in the Presence of God, and of His Church, by saying,
Amen.

[For further information consult the following works :—

Bp. Pearson's Exposition of the Creed.

Harvey's History and Theology of the three Creeds.

Bp. Forbes' Explanation of the Nicene Creed.

Waterland's History of the Athanasian Creed (Society for Promoting Christian Knowledge).

Heurtley's Harmonia Symbolica, or Collection of Creeds].

VIII.

A Practical Summary of Christian Doctrine.

THE word "Theology," which is used as the general name for the science that treats of the principles of religion, means literally a discourse about, or the study of, God ; and it thus expresses most truly the aim and object of all religious inquiry, the knowledge of Him and of His will. It has often been called the "Divine Science," and the "Queen of Sciences ;" and those who have pursued the study of Theology to any length will always acknowledge that it is a pursuit which possesses a special charm, and one in which the more they engage, the further they desire to go. It is, however, a study without limit ; and few can expect to acquire more than an outline of its principles. Such an outline will, indeed, be of great value to all who do acquire it, for it will preserve them from falling into many absurd mistakes, and will be a guide to them in many of the difficulties of life. The want of such knowledge, on the other hand, lays persons open to "every wind of doctrine," and often prevents them from living so near to God as they would do if they knew more about Him and their own relation towards Him.

§. *The Holy Bible the Source of all Theology.*

THE source of all knowledge about God is God Himself. We can only know respecting Him what He is pleased to reveal. Hence *Revelation is the foundation of Theology*. And since we know nothing else to be certainly revealed to us by God but what is contained in Holy Scripture, we may therefore consider that the Bible is, for all practical purposes, the fountain from which all theological principles and all Christian doctrine are to be derived. Theology may thus be truly said to be the STUDY OF THE HOLY BIBLE; and such study may well employ the highest intellectual powers for a whole lifetime, and yet be incomplete, so full and so deep are the treasures of Revelation.⁶ Although, then, all Theology flows from the Bible, only shallow and unthinking minds will suppose that a mere verbal knowledge of that holy book is sufficient to qualify any person for expounding it to others, or understanding it himself; or that such a knowledge is, by itself, of any value to an intellectual Christian; or that it supersedes the necessity for availing one's self of the laborious studies of the kind in which many learned and good men have engaged. The study of the Bible does, indeed, offer employment for the highest reasoning powers, and for the most severe intellectual labour; and hence Theology is the highest of all sciences, not only on account of its subject-matter, but also on account of the vast

⁶ An illustration of this may be observed in a recent publication, "Smith's Dictionary of the Bible." It has employed a large number of learned men, and spreads over 6300 columns of close print, and yet only treats of one department of theological study. The thousands of volumes of Commentaries, ancient and modern, are another illustration.

range of research which it embraces, and of the exalted powers of intellect which it is capable of drawing out, beyond any other science whatever.

§. *The province of Reason in connexion with Theology.*

REASON is a Divine gift, and the highest application that can be made of it is its employment on the things of God. A still higher gift is, however, bestowed by God, and that is Faith, which is a faculty infused into the mind when the new or Christian nature is given. Faith enables the mind to perceive many things which God has revealed, such as the truth of a Trinity in Unity, but which He alone can fully understand. Reason enables the mind to understand whatever is within the range of human understanding ; and it also enables it to make such deductions from condensed revelation as will teach us more of the mind of God. Thus it is that Faith only can perceive or "take in" the idea of God's Eternal Existence and Omnipresence ; but Reason can argue out the truth of the Son of God's Eternal Existence and Omnipresence from such condensed words as "the Son of man *which Is* in Heaven," by comparing this peculiar form of expression used by the Son of man while He was also on earth with other expressions which plainly refer to that Divine Person who is Omnipresent ; and can also prove to itself the Eternal Existence of the same Son of man by His words, "Before Abraham was, I AM." Thus, even in matters which are beyond the power of understanding, Reason is the handmaid of Faith, deducing things to be believed from things which are revealed.

To the same intellectual power also is entrusted the duty of determining what is and what is not the true revelation of God. This has, indeed, been done so effectually ages ago that little new work is left for Reason to do as far as the canon of Holy Scripture is concerned. But if any thing presents itself to the world as a new revelation, such as the Koran of Mahomet, or the book of Mormon, then the sifting power of the Reason is again brought into play for the examination of its claims.

While due recognition is made of the higher gift of Faith, and its power practically used, there is but little danger of Reason being exercised too much on the things of God. It is when Reason is supposed to be the sole judge, and the only faculty by which we are to apprehend Divine things ; and when its powers are exaggerated by the supposition that whatever cannot be understood cannot be believed, that the real danger begins. Such an exaggerated estimate of the powers and province of the human understanding is, in reality, very narrow-minded : and those use their Reason to the best purpose on the things of God who use it in subordination to their Faith.

§. *Tradition.*

THE literal meaning of the word Tradition is a handing down or delivering over from one to another. In religious language it means the handing down from one to another of knowledge concerning the things of God. For a time all knowledge of Christianity was traditional, the Apostles teaching the history and the principles of the Gospel by word of mouth for twenty or thirty years of their ministry. When they wrote, or

caused to be written, the four histories of our Lord's acts and words which are called the four Gospels, it is plain that they did not put on paper more than a very small selection of what they had known of Him during their long observation of His life. Many other particulars respecting our Lord and His teaching were familiar to the early Church ; and it can scarcely be doubted that other sayings of His besides that notable one, "It is more blessed to give than to receive," would linger in the memories of Christians, though unrecorded in the Gospels.

If any alleged acts or sayings of our Lord had been thus handed down, and eventually put into writing, it would not have been reasonable to have concluded at once that they were untrue because not recorded in the Gospel. The traditions must have been investigated and criticized, rejected if manifestly untrue, accepted as having more or less probability if there was reason for so receiving them. Thus some Apocryphal Gospels have been rejected : and thus a story told by Eusebius, the Church historian of the fourth century, respecting a communication that passed between Agbarus, King of Edessa, and our Lord is thought by many to be probably true, or founded on facts. In the same manner many other traditions respecting our Lord must be respectfully examined before they are rejected ; such (for example) as that represented in the well-known picture of the Saviour overcome by the weight of the cross, such as the accompanying legend of St. Veronica, and many other loving stories which have been handed down from very distant times, and which have been believed by countless multitudes of Christians. Of such it is often impossible (1) to prove the falsehood on reasonable grounds, or (2) to say that

there is any unreasonableness in believing that they are true.

But the providential use of tradition has been principally that of preserving in the Church a true knowledge of Divine Revelation. Its office in the *preservation* of Holy Scripture has already been shown in the account given of the sacred books ; and in *interpreting* it, in the account given of the Council of Nicæa. The great question of early days, when any controversy arose respecting the authenticity or the meaning of the Scriptures, was what was believed by those who were nearest to the Apostles, and hence, what did the Apostles hand down in trust to the Church of after times? In this manner arose that which may be called the COMMON LAW of the Church, a traditional expression of the truth handed down from generation to generation, and eventually reported in the writings of those early Christian writers of whom an account will be given in the next section of this volume. They study the Bible very imperfectly indeed who despise this common law of the Church ; and the more learned theologians are, the more they respect it as a guide to truth. And although nothing is absolutely binding upon the faith except that which is contained in Holy Scripture, or may be proved thereby, there is often a moral weight in the traditions of the Church which gives them a great practical importance in the eye of the well-informed and truly rational Christian ; and which inclines him to the opinion that he is safer in receiving them than in rejecting them.

§. Christian Doctrine about God.

OUR knowledge about God is limited, but sufficient is revealed to us for all purposes arising out of the present relations between Himself and us. Our natural conscience tells us that there is such a Person as the Deity; the works of creation lead the reasoning mind up to their Creator; our Christianized conscience shows us instinctively that God is our Father; and the Holy Scriptures (received by faith, interpreted by reason and tradition) teach us many further particulars respecting Him, His attributes, and His work. From these sources of knowledge the following principles of Christian doctrine respecting the Deity are derived.

1. God is a real Person, "being" (that is, existing) at all periods, past, present, and to come; in the most thorough sense that language can express an eternal, everlasting God, without beginning, and without end. Of His form we have no conception, for He has never revealed that form to mortal eye, or given us knowledge of it in any other way, the only visible manifestation of His presence having been a supernaturally brilliant light. Of the substance of God we know only that He "is a Spirit." The "hand," "arm," "eye," "bosom," &c., of God are metaphorical expressions.

2. God is the perfection of all good.⁷ Whatever He speaks is absolute truth, whatever He does is absolutely right. To suppose that He can do wrong, or that He can say that which is not true, is impiety of the worst description. Hence there can be no question about His truth or justice in the case of words or acts that

⁷ In ancient English the Divine Name was spelt with two o's, expressing this idea of absolute perfection.

are certainly known to be the words or acts of God : and if we cannot reconcile them with our ideas of truth and justice, we must lay the fault on the imperfection of our understanding.

3. God is the original, or first cause, of all things. Nothing is beyond His power. Whatever exists, whether possessing life or not, owes its origin to Him. All natural processes by which changes are effected in the species of living beings, in the structure of the earth, in the growth, decay, and reproduction of animals or vegetables, in the seasons and weather ; and every phenomenon that modern science can take knowledge of, must be traced to the power of God. Nothing comes into being spontaneously, but all under some operation of His power : nor can any thing continue to exist except by the same Almightyness. Hence in all scientific investigations or speculations, care must be taken not to lose sight of this first principle, as any theory which traces the ultimate origin of any thing whatever to any other cause than God must be irrational, false, and blasphemous.

4. God is omniscient, that is, all-knowing. He has perfect knowledge of every event that has ever happened in the past, is happening in the present, or will happen in the future. This knowledge extends to the thoughts and intentions of men's minds as well as to outward circumstances. It is not the result of observation, but is inseparable from the very essence of the Divine nature, so that throughout all eternity He sees all things collectively and each thing separately at a glance. Such knowledge necessarily amounts to infinite wisdom, of which all the wisdom of all men gathered into one would be but a faint shadow

§. The Holy Trinity.

THE Holy Scriptures reveal to us that although God is One in respect to being and attributes, yet He is Three in respect to personality. This doctrine of a Trinity in Unity is one of those mysteries which God has seen fit to reveal, but not to explain. It is, therefore, a matter for faith alone ; to be received and believed as truth, because it is told us by God, but a truth of which it is impossible to know more than He has revealed until it shall please Him to reveal more. The full doctrine respecting the Blessed Trinity is contained in the Creed of St. Athanasius ; and all that is there contained may be found in, or proved by, Holy Scripture. When the understanding comes to be developed in Heaven, it will probably be found that much more importance belonged to the trial of our faith by this unintelligible doctrine than is now generally supposed : and disbelief respecting it will then appear in the highest degree sinful. We can even now see that since we know but little respecting the nature of God, while God Himself knows *all* about it, there cannot be a more unreasonable or wicked folly than to contradict what He has told us of Himself.

The practical importance of this doctrine may be seen from the fact that our Lord sent forth His Apostles to make all nations disciples by " baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," making it the very foundation stone of Christianity. It may also be deduced from our Lord's words, " He that honoureth the Son honoureth the Father also ;" and from His awful warning respecting blasphemy against the third Person of the

Holy Trinity; and from the words of St. John, in which he declares that, "whosoever denieth the Son, hath not the Father," even if we do not regard as equally inspired words the following part of the verse, "but he that acknowledgeth the Son, hath the Father also." [1 St. John ii. 23.] With such passages of Holy Scripture on record, it is impossible for a pious and rational mind to believe that any one Person of the Holy Trinity is less than Divine. And if each Person is God, then each is to be the object of our worship. Accordingly, the Church gives practical force to her principles by giving frequent praise to the Holy Trinity in the short hymn, "Glory be to the Father, and to the Son : and to the Holy Ghost. As it was in the beginning, is now, and ever shall be : world without end. Amen : " by the hymn, "Gloria in Excelsis" in the Communion Service : and by the Creeds. The highest form of direct prayer is also offered to each separate Person, and to the whole Blessed Trinity, at the beginning of the Litany ; and various other occasions may be observed on which the Divinity of each Holy Person of the Godhead is acknowledged in words of praise or prayer.

Thus it can never be truly said that the doctrine of the Trinity is one of no practical importance. God has revealed it to us, and therefore it must be believed : He has left it in the form of mystery, and therefore it is a trial of our faith : He has made it essential to Holy Baptism, and therefore our Christian existence depends on it : He has set it before us as an important element in Divine Worship, and therefore to refuse honour to either the Son or the Holy Ghost is to dishonour the Father also, and thus to slight the one God who has revealed Himself as existing in three Persons.

It may be added to what has been said with reference to the doctrine of the Holy Trinity, that it is safest, and therefore wisest, to rest in ecclesiastical language about it rather than to invent terms of our own : and that, after all, the true idea of the doctrine is contained in the words of the Athanasian Creed, "And the Catholick Faith is this, that we WORSHIP one God in Trinity, and Trinity in Unity."

§. *The Nature of our Lord Jesus Christ.*

THE second Person of the Blessed Trinity, having been God, equal with the Father and the Holy Ghost from all eternity, took into His Divine nature the nature of mankind by the mysterious conception of a Virgin through Almighty power exercised over her by God the Holy Ghost. Thus united to Divine nature, the Infant so conceived was nourished and perfected in the natural manner from the nature of the Blessed Virgin, and was born God and man.

This union of human nature with the Divine in our Lord Jesus Christ is called the Incarnation,⁸ or, as it is expressed by St. John, "the Word was made flesh." [i. 14.] Thus God and Man in one, the Incarnate Word "dwelt among us" for about thirty-three years, and after death, burial, resurrection, and a further dwelling on earth for forty days, ascended into Heaven, where He had been ever before as God. Thus the Blessed Trinity was brought into personal union with human nature through the human nature of the Second Person, our Lord Jesus Christ. Our Lord thus became the mediator between God and man ; not

⁸ The word is derived from *caro*, flesh ; and *carnatio* is found in ancient Latin.

in the sense in which one person stands between two others who are at variance, and reconciles them by entreaty or reasoning, but in that of a person possessing the nature of each, of God on the one hand, and of man on the other. The idea of such mediation may be imperfectly understood by supposing the twofold person to be a kind of link in the chain of being, uniting God, the all-holy and eternal Creator, to His creature, mortal and sinning man. The presence of our Lord's human nature in Heaven is also a perpetual intercession, or sacrifice offered to God on our behalf. Thus the whole work of our Lord becomes an Atonement: He is the At-one-Maker who makes God and man at one, by His nature and His acts.⁹

§. *The Fall of Man.*

ALL mankind are derived from the one pair, Adam and Eve, of whose creation an account is given in the book of Genesis. When first created, these first parents of mankind were free from sin, being made in the image of God, who is perfect goodness. But they had the power of choosing between the evil and the good, and the form in which evil was presented to them was that of disobedience to a plain command of their Creator for the sake of an expected gain. They exercised their free will, and chose the evil by the persuasion of the tempter, who is Satan, the evil one. The result was a change in their nature. They lost the image of God in which they had been created, their immortality and holiness, and became subject to

⁹ Perhaps the reader may, without apology, be referred to a volume of Essays, "The At-one-ment and the At-one-Maker," published by the present writer in 1855, for a further elucidation of this aspect of our Lord's work.

death, and prone to sin, beginning to tread a pathway of degeneration.

While in an unfallen state no children were born to our first parents. Those which were born afterwards received the likeness of their degenerated nature, and handed it on to their descendants; and so that degenerated nature has passed on to all men, generation after generation. Thus all inherit the original sin; all have a tendency to sin by their origin; all come into the world in a state of alienation from God, because they derive their nature from those who could only hand it on in its fallen or degenerated condition.

If the fall of man had not been interfered with by Divine mercy, the whole of mankind must have suffered the full consequences of it, and their final condition would have been similar to that of the fallen angels, whose punishment is to be shared at last by unforgiven sinners. But a way of recovery was revealed by God in the promise made to Eve that her seed—one of her descendants—should bruise the head of the serpent—damage and ultimately destroy the power of the evil one over fallen human nature.

This promise was renewed in various forms, and kept in view by types and prophecies ever afterwards; and at last it was fulfilled in the work of the Incarnate second Person of the Holy Trinity, our Lord Jesus Christ.

§. *The Work of Salvation.*

THE first origin of mankind ended, then, in handing on a degenerate nature unfit for the enjoyment of God's presence in Heaven, and unable to gain an entrance there; and the Word became flesh that He might provide a *new spiritual origin*, which should make those

derived from it capable of standing before God's throne. Hence our Lord was called by St. Paul "the second Adam," because holiness is inherited from Christ by spiritual regeneration and new birth, as sin is inherited from the first Adam by natural generation and birth.

To make this new generation of our fallen nature possible, it was necessary for the Incarnate Word to overcome, in a trial of obedience, that He might do what Adam had failed to do. And this trial of the second Adam was made by suffering the evil one to array against Him the most powerful temptations, and by subjecting Him to the passion and death which fell upon Him at the time when He had reached the perfect maturity of manhood. Thus He carried out of the world a nature infinitely more perfect than had ever been so carried out of the world by any other man. Having gained the victory over the tempter in the severest trial of temptation, and having submitted patiently to death in its most humiliating and painful form, His human nature retained still that perfect holiness which had belonged to it when conceived by God the Holy Ghost and born of a pure Virgin.

Thus, as the death of Christ is offered up by Him as a continual sacrifice before God, redeeming mankind from the slavery of Satan, so is it the fountain of new life to all who are willing to work out their own individual salvation by partaking of its saving stream: "The blood of Jesus Christ cleanseth us from all sin." By co-operation of each soul with the work of the Redeemer, each soul may attain holiness in this world, and final salvation in the world to come.

§. *Holy Baptism.*

THE first step by which Christ's general work of re-

demption is made available for the particular work of individual sanctification and salvation is Baptism. Our Lord ordained this mysterious rite as the means by which persons were to be drawn one by one within the range of His work ; bidding the founders of His kingdom to go and make disciples, "baptizing them ;" and having already shown the absolute necessity of the rite when He had said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit." The object of Baptism is thus to give to one born under the effects of his origin from the degenerated nature of fallen man, the benefits to be received by being "born again," and thus having a new spiritual origin from the "second Adam," the "new man," our Lord Jesus Christ. How this new birth, this change of nature, this regeneration, can be effected by the means used it is impossible to explain. God the Son knew when He ordained those means to be used with a view to the attainment of that end, but He did not reveal the steps of the process, leaving it to our faith to believe that the end is attained even though our understanding cannot get an answer to its question, "How can these things be?"

The effect of Baptism is, thus, to place those who are baptized in an entirely new relation to God, and to bring them within the reach of salvation. It takes away the effect of a sinful origin, gives to the sinner a spiritual union with the all-holy Man, and plants in his soul the seed of grace. It is administered to infants, because, although they have *done* nothing wrong (that is, have no *actual* sin) they inherit all the disadvantages of fallen human nature, and cannot have the benefits of Christ's redeeming work without being baptized. If baptized

children die before they *commit* sin they are certainly saved, but what becomes of unbaptized children under the same circumstances God has not revealed to us.

As children grow up, the seed of God's grace planted within them grows with them, but may be hindered and stunted in its growth by the neglect of those into whose care God's providence has given them. The tendency of a Christian child is towards good, even although there remains within it a tendency towards evil that is capable of being developed into sin. But with good Christian care the grace of God will be developed before the tendency to evil, and will prove the stronger. All the training and education of Christian children should be subordinate, therefore, to this consideration, and the earnest endeavours of their parents and teachers should be used to *strengthen the hold of God's work upon them*; and to fence them off from the power of God's enemy and theirs.

CONFIRMATION is an ordinance intended to advance the Christian one step further in the way of grace, and make him *firm* in his Christian position by strengthening the developing grace of God in him at a time when he begins to be fully responsible to God and men for his own actions. The Bishop lays his hands upon the head of the baptized Christian, that by this mysterious sign (adopted by our Lord Himself, the spiritual nature of the person may be brought still more under the operation of the Holy Spirit for the purposes of ordinary Christian life, as the same sign is used in ordination for bringing a person under His operation for the purposes of ministerial life. Thus Confirmation is a kind of lesser ordination, by means of which the already baptized Christian becomes set apart for the work of a

full lay Christian in the work of Christ's Church, as that work refers to God, to other Christians, and to his own soul. If children or other persons come to Confirmation before the world, the flesh, and the devil have gained firm hold upon them, they are removed by it still further from their influence, and made still better able to go forward in the way of salvation.

But although Confirmation is an advance upon Baptism, it is only a step forward towards another means by which the growth of grace in the heart is promoted and spiritual progress continued. To rest at this ordinance as if it were sufficient for some time to come, is to lose a large part of its advantages ; and to loiter long at this point of the Christian life would be, in fact, to lose ground. It is a preparation for the reception of the Holy Communion, which is the permanent source of grace for the soul in the scheme by which God works out its salvation by its co-operation with Him step by step.

§. *The Holy Communion.*

OUR Lord prepared His disciples for the institution of this mysterious Sacrament by a wonderful discourse which He spoke to them after the miracle of feeding five thousand from five loaves of bread and two small fishes. In that discourse He spoke of the "true bread from Heaven," and attributed a personal character to it ; "For the bread of God is He which cometh down from Heaven and giveth life unto the world." When they prayed, "Lord, evermore give us this bread," He carried on this personality of the bread of God to Himself then speaking to them, "I am the bread of life ;" and when they murmured, He repeated the hard saying with emphasis, "I am that bread of life . . . I am the

living bread which came down from Heaven . . . the bread that I will give is My flesh." This singular connexion of His own person with the idea of food was a great trial to the faith of those who heard His words, and they asked, "How can this Man give us His flesh to eat," just as Nicodemus had asked how there could be such a strange thing as a new birth. Then our Lord pronounced the words of mystery, ushered in by the "Verily, verily," which marked His most important sayings, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." This was the first time *drinking*, or the *blood* of the Son of Man, had been mentioned in the course of this long revelation; but now He repeats it in the most emphatic form, "For My flesh is meat indeed, and My blood is drink indeed: He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him . . . he that eateth Me shall live by Me." [John vi. 32—58.] These statements alienated many of the Lord's followers, so that He said even to the twelve, "Will ye also go away?" But the faith of the Apostles stood the test, and they were rewarded afterwards by the striking interpretation given to the mysterious words at the Last Supper, after which Jesus took bread and blessed it, and said, "*This* is My body," and likewise of the wine which He blessed, "*This* is My blood." [Matt. xxvi. 26, 27, 28.]

Here was, doubtless, a preparation for the right understanding of the Holy Sacrament thus instituted as a mysterious means of receiving spiritual life by some wonderful communication of the Person of our Lord to the souls of communicants through the consecrated bread and wine. How "this Man" can give us His flesh to eat and His blood to drink—what it all exactly means—is as great a mystery now that the Son

of Man has ascended where He was before as it was while He was yet on earth ; and the truest, most loving faith is to receive His words in simplicity, without for a moment doubting their truth, and without endeavouring to explain them down from faith to understanding.

This teaching of our Blessed Lord's own mouth shows the true position which the Holy Communion has in the progress of the Christian soul in the way of salvation ; and every Liturgy of the Church has borne witness to the interpretation which was put upon it by the Christian world of all ages. As well as being a memorializing of God, "This do in remembrance of Me," this Holy Sacrament is also a means of spiritual life to men, "Take, eat," and "Drink ye all of this." "He that eateth Me, even he shall live by Me."

The practical theology of a plain Christian man who pins his faith to his Saviour's words will, therefore, lead him to look to the Sacrament of the Lord's Supper as the means by which to further develope and strengthen in the soul the grace which was planted there at Baptism, and confirmed by the laying on of hands. And after the words, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," he cannot doubt the importance of a continued, frequent reception of it towards sustaining the nearness of the soul to God. It is the way in which the consequences of the Fall are met by Him who came to remedy them. Every individual person comes into the world subject to those consequences, and they regain their power after Baptism through actual sin. Then the Regenerator of the human race offers Himself to each individual in this mysterious manner as the means of individual strength against that power, the continual antidote against the continual poison.

It may be pointed out, in conclusion, that our Lord's present personal connexion with the Sacrament of Holy Communion gives it a special value in times of mental or bodily affliction, when the need of guidance and comfort is so strongly felt. Still more at the approach of death, when every soul feels and knows that his only peace and safety can be through the presence and help of his Saviour.

§. *The Intermediate State.*

DEATH is the separation of the soul from the body, the latter becoming lifeless, and eventually decomposing into dust, the former continuing to live as truly as ever. What becomes of the living soul when thus separated from the body by death?

Our Lord has answered this question to a certain extent by the parable of Lazarus and the Rich Man [Luke xvi. 19, 31.] By that parable He has taught us that the living souls of the departed live in a condition of happiness and misery suitable to the judgment which the all-seeing eye of God has passed upon their lives; the good Lazarus at rest in "Abraham's bosom," the wicked Dives "in torments." At the same time our Lord has clearly revealed by His own words and those of His Apostles that there will be a general judgment at the last day, when all, good and bad, will have to stand before the throne of God, not as bodiless souls, but with soul and body. And, further, the book of Revelation follows up the words of Christ and His Apostles with some very distinct disclosures as to the increased happiness of the good, and the increased misery of the wicked after the final and open award of the Judge has been given in this general judgment.

The separate existence of the soul between death

and the judgment day is therefore called the *Intermediate State*. Directly after death, it enters into a new life of joy or bitter sorrow, and continues therein until the time when the Resurrection will restore it to the body. It appears to be plainly revealed in Holy Scripture that there is no hope of pardon or mitigation of suffering for those souls which spend this intermediate life in the place awarded to the wicked ; though men cannot tell *how* wicked they must be to whom this dreadful condition is appointed. For the good souls there are, doubtless, different degrees of happiness in the "many mansions" of the Father's house ; and there can hardly be a doubt that the intermediate state of the good is one of progress, in which the imperfections that clung to the departing soul are gradually eliminated by the power of Christ's blood, and its condition made more and more fit for the final dwelling-place of the saved, the unveiled presence of God.

[The following are useful books for the further study of Christian doctrine :—

Owen's Introduction to Dogmatic Theology.

Bishop Browne's Exposition of the XXXIX. Articles.

Bishop Nixon's Lectures on the Church Catechism.

Isaac Williams's Devotional Commentary on the Gospel Narrative.]

IX.

The Great Christian Writers of Early Times.

THERE is hardly any characteristic more strongly marked in the course of early Christianity than the great literary ability with which its principles were defended. From the time of the Apostles onward there was a succession of able writers in Latin and Greek, who appear to have been on the highest level of the education and thought of their day, and were quite competent to contend against those heathen who endeavoured to overthrow Christianity by argument. Of these writers' works a large number are lost, but those yet remaining form a great body of early Christian literature, and are of the utmost value to us as testimonies to the truth. They consist chiefly of commentaries on Holy Scripture, sermons, and letters on religious subjects; the latter being a form of instruction which was common among the leading men of the Christian world long after the time of the Apostles.

The value of these early Christian writers is very great indeed, as showing us what was believed by the Church in the days when the memory of Apostolic teaching was yet fresh and vivid. So late as the end

of the second century, one of these writers, Irenæus, could say, "As I have heard from a certain priest who heard it from those who had seen the Apostles, and who learned it from them:" and such testimony is as valuable to us as it was to the age in which it was given.

Moreover, we are indebted to these early Christian writers for our evidence as to what is really Holy Scripture. There are many so-called Gospels and Epistles besides those in the New Testament; and with respect to some of these there would be great difficulty in proving that they are not really part of the Holy Bible if we had not the early Christian writers in question to refer to. On the other hand, we are able to prove that books which have been doubted—as the Revelation—are indeed God's word by reference to the same authorities. These early writings contain so much of Holy Scripture, indeed, that it has been truly said, If the whole Bible had been otherwise lost, it might be put together again by gathering the texts which are sown broadcast in them. And thus, in three ways they prove to be one of the means which God's good providence has used for the preservation of the Bible in its fulness and its purity. And as these ancient writings are principally commentaries (in some form or other) on Holy Scripture, they furnish us also with a large body of interpretation of the Bible. We know from them what the Church of their day took to be the meaning of Holy Scripture, for it is surprising how much agreement there is among them on most important points. And when men who lived at great distances from each other, or wrote without seeing each others' works (as it is evident many of them did) yet attached the same mean-

ing to particular passages of the Bible, we may reasonably conclude that it was the meaning generally received by Christians every where at that period. The nearer the time in which they wrote was to the time of the Apostles and our Blessed Lord, the more likely, of course, they were to have had the true version of what was taught by them.

Hence these ancient writers came to be called "The Fathers" of the Church, and their works to be looked upon as the most authoritative writings respecting Christian doctrine and practice, next to Holy Scripture. They are largely quoted in the Preface to the English Bible, are spoken of as an authority in the Preface to the Prayer Book, and were so familiar to the Reformation Divines that they seem to have had quotations from them at their fingers' ends for every occasion, whether in controversy or exposition. And as they had so important a province in the order of God's providence in consolidating the work of the Apostles, it is not without good reason that these ancient writers have been called by the honourable name of Fathers. It is one which they well deserve, and which has been given to them by every age. Let it be added, that the writings of the Fathers are often very beautiful and instructive, independently of their theological value : and the sermons of St. Chrysostom are probably the finest that were ever preached by an uninspired man.

A.D. 70—167.

It will be convenient to classify these writers in various definite sets and periods ; and the first of these will naturally consist of those five who are called the Apostolical Fathers, because they lived in the

period when the light of Apostolic guidance was yet shining in the Church. The following is a short notice of each, and of their writings, which latter were translated into English by Archbishop Wake in 1693, under the title of "Genuine Epistles of the Apostolic Fathers."

ST. CLEMENT [A.D.*—100, commonly called Clements Romanus, to distinguish him from his namesake of Alexandria] was Bishop of Rome within sixty years after our Lord's ascension, that is during the lifetime of the "beloved disciple," and others of the Apostles. There is every reason to believe that this is the person of whom St. Paul wrote—"Clement also, and other my fellow-labourers, whose names are in the book of life" [Phil. iv. 3]. Such was the belief of the ancient Church, as recorded by Irenæus, Origen, Eusebius, and St. Jerome. St. Clement wrote an epistle to the Corinthian Christians in the name of the whole Church at Rome; this epistle is contained in the most ancient copy of the New Testament known, that which forms part of the "Alexandrine MS." in the British Museum. He also wrote a second epistle, of which only a portion is extant. There is no certain account of his death, but he seems to have been martyred in the third year of the Emperor Trajan. He had reached mature age before any portion of the New Testament was written: and was a contemporary of Josephus.

ST. BARNABAS appears to have written one epistle only, in fifteen chapters. No more need be said respecting his life than that his ministrations are partly recorded in the Acts of the Apostles.

ST. HERMAS is mentioned by St. Paul in Rom. xvi. 14. He wrote a book called the Pastor. It is a very beautiful work, and was regarded by many of the

Christians in the first centuries as inspired : but it was never admitted into the number of the Canonical Scriptures by the Church in general. Of St. Hermas himself there is no other record than that mentioned. He appears from his work—which has been called the Primitive Christian's "Pilgrim's Progress," to have been a layman, married, having children, and of good education. He was probably a Greek, living at Rome in St. Paul's time, and in that of St. Clement.

ST. IGNATIUS [A.D.*—115] is said by some writers to have been the child whom Jesus took in His arms and set before His disciples [Matt. xviii. 2]; and this circumstance has been supposed to explain the second name by which this Father was known, Theophorus, a word which may be taken to mean one carried by God; or, as in the case of St. Christopher (Christophorus), one who has borne God or Christ in his arms. But this explanation of the name is not met with earlier than the ninth century. It may have come down from earlier times, but the word Theophorus may also be interpreted of one in whom God dwells, according to His promise. St. Ignatius was intimate with some if not all the apostles, and died the death of a martyr not long after the decease of St. John, being cast to the wild beasts in the amphitheatre at Rome on Dec. 20, A.D. 115. He was Bishop of Antioch while the Apostles were living; and wrote seven epistles, namely, to the Church of Smyrna, to Polycarp, Bishop of Smyrna, to the Ephesians, the Magnesians, the Philadelphians, the Trallians, and the Romans: all of which are exceedingly valuable and instructive.

ST. POLYCARP [A.D. 47—167] was, like the preceding Father, a disciple of St. John. He was Bishop of Smyrna during the time of the Apostles, and until his

death in A.D. 167, and is therefore supposed to be the "Angel" (or Bishop) "of the Church of Smyrna" referred to in Rev. ii. 8. He lived to be 120 years old, and then suffered martyrdom by fire, with eleven other Christians, in the midst of his own city. The account of his martyrdom is one of the most affecting chapters in the history of the Primitive Church. Polycarp wrote an epistle to the Philippian Church, a portion of which is here given as an illustration of the manner in which all these works of Apostolical Fathers are written. "Now the God and Father of our Lord Jesus Christ, and the everlasting High Priest Himself, the Son of God, even Jesus Christ, build you up in faith and truth, and in all meekness and unity, in patience and long-suffering, in forbearance and purity; and grant unto you a lot and portion among His saints, and to us with you, and to all that are under the heavens who shall believe in our Lord Jesus Christ, and in His Father who raised Him from the dead. Pray for all saints; pray also for kings, and all that are in authority, and for those who persecute and hate you, and for the enemies of the cross, that your fruit may be manifest in all things, and that ye may be perfect in Christ." When before the Roman governor, he was required to offer incense to Cæsar as a god, and thus to renounce his Lord. "Revile Christ!" Polycarp replied; "eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme the King who has saved me?" In his last moments he uttered a prayer of thanksgiving which contains the words, "I praise Thee, I bless Thee, I glorify Thee," apparently taken from the thanksgiving hymn, "Glory be to Thee, O Lord," still used at the Holy Communion, and showing its great antiquity.

A.D. 150—258.

WE next come to those Fathers who wrote after the days of the Apostles, but while the Church was still suffering persecution during the first three centuries; and who are called the Ecclesiastical Fathers.

JUSTIN MARTYR [A.D. 103—164] was born among that people who were called in our Lord's days Samaritans, but was brought up as a heathen, and became a learned philosopher. He was converted to Christianity when about thirty years of age, and from his great learning, and thorough knowledge of heathen philosophy, became a successful defender of Christ's religion among the learned heathen. He wrote several books with this object in view, which he presented to the Roman Emperors in the hope of converting them to the Faith, and also of prevailing on them to put an end to the persecution of Christians. He himself won the name of Martyr, however, in the year 164. His works contain accurate accounts of the creed and the mode of worship of the primitive Christians.

ST. IRENÆUS [A.D. 130—202] was acquainted with Polycarp, and in one of his works he writes that he well remembered that holy martyr's "account of his familiar intercourse with the Apostle John and the survivors of those who had seen the Lord, and his rehearsals of their sayings, and their accounts of the discourses and miracles of our Lord." And in his work against Heresies he fortifies his evidence for some point by using the words previously quoted at page 176, which show how valuable his testimony must be to us at this distant time. He was born very soon after the death of St. John, but in what year is uncertain. He became Bishop of Lyons, in France, A.D.

177; and was martyred there about A.D. 202. He wrote several books, of which only five, written against heresies, have come down to our time. He was regarded, in his own time, as the "light of the Western Church," and did much towards the conversion of the half-civilized nations in Western Europe.

CLEMENS ALEXANDRINUS [A.D.*—216], a very learned man, who took his surname from the city where he was for some years at the head of a famous place of philosophical education. He afterwards received the order of priesthood, and lived till about the year 216. His works now remaining occupy about two volumes folio.

TERTULLIAN [A.D. 150—220] was the first of all the Fathers whose writings have come down to us, who wrote in the Latin tongue; all the preceding having written in Greek. Tertullian was born at Carthage about the year 150, and was the son of a nobleman in the Roman army. He was converted to Christianity at about the age of thirty; and being married in the following year, was yet ordained to the priesthood, A.D. 192, it being the practice of the early Church to ordain married men, though not to allow those who were already priests to marry. He wrote many most able works in explanation and defence of Christianity, which have been published in English, in the "Library of the Fathers." During the latter years of his life, Tertullian became wholly or in part a pervert to the heresy of Montanus, being driven to this by the harsh conduct of some of his friends and his own passionate temperament. For this reason he has never been reckoned among the Saints of the Church; yet his writings, before he became a Montanist, are among the most valuable of all Christian works. Tertullian died about A.D. 220.

ORIGEN [A.D. 184—253] was a pupil of Clement of Alexandria, and presided for some years in the same catechetical school in which he himself had received his training. Born A.D. 184, he seems to have been raised up by God as the human instrument for establishing the text of the Old Testament on such a sound footing that it might go forth in the Church throughout the world as the true Holy Scripture of the old dispensation. The attention of Origen was drawn to this work in his very childhood ; and by the time his intellect had become fully developed, his surpassing learning made him familiar with all the versions of the Old Testament Scriptures then extant. Six of these he arranged in parallel columns, and thus became the author of the first "Hexapla" edition of the Holy Bible. He was a great preacher, discoursing almost every day to the people ; but he did not allow his sermons to be taken down by short-hand writers until he was sixty years of age. He was also a large commentator on the Prophets and on the New Testament ; and a profound controversialist with the heathen and the Jews. Comparatively few of his many works are now extant, but there is reason to believe that they had vast influence over writers of subsequent ages. Origen underwent severe sufferings for Christ's sake, but did not receive the crown of martyrdom. He died at Tyre, in the year 253.

ST. CYPRIAN [A.D. 200—258], whose Epistles and Treatises are almost entirely commentaries on Holy Scripture, was a native of Carthage ; but when born is uncertain. He was educated as a lawyer, and practised successfully at his profession. In the year 246 he was converted to Christ ; the year after his baptism, he was made deacon, and shortly after priest. In the end he

became Bishop of his native city ; and after ruling it in very stormy times for about ten years (part of which he spent in exile), he entered on his rest through the gate of martyrdom, being beheaded for refusing Divine honours to the Roman emperor, A.D. 258.

A.D. 300—420.

LACTANTIUS [A.D.*—320] was tutor to the Emperor Constantine's unfortunate son Crispus, and from the eloquence of his language, as well as its purity, has been called the Christian Cicero. He boldly wrote in defence of Christianity at the beginning of the terrible Dioclesian persecution ; and in later life (as well as other works) wrote a book "on the deaths of persecutors," in which he shows how remarkably God had visited such men as Antiochus Epiphanes, Herod, and Dioclesian with miserable deaths. He was apparently a layman ; but all that is known of him personally is, that his native place was Fermium, in Italy, and that he was a professor of rhetoric at Sicca, in Africa, before he became tutor to Crispus.

EUSEBIUS [A.D. 270—340] was the great Church historian of the first ages of Christianity, to whom we are indebted for most of what we know about the Sub-Apostolic age. He was a native of Palestine, and became Bishop of Cæsarea in 313. As Josephus was a great personal friend of the Emperor Titus, so was Eusebius of the Emperor Constantine ; and in each case the Imperial friendship doubtless facilitated access to information which added greatly to the value of two histories of the highest importance to the Christian world. Eusebius was a prolific writer, but his Church History, which is brought down to the establishment

of Christianity as the religion of the Roman Empire, and his Life of Constantine, are the most important. It has been supposed by some that he was almost an Arian, but there is no proof of this in his works ; and he probably acquired this character partly through the Arianism of a namesake and contemporary, Eusebius, Bishop of Nicomedia, the royal capital of that part of the Eastern Empire. The history of Eusebius is a great and trustworthy authority ; and he preserves many relics of works written by his Christian predecessors, but otherwise lost to us.

When the Church began to be at peace, in the fourth century, the great minds of Christendom had more leisure to use the pen in the Church's warfare with the enemies of Christ : and the more open preaching of Christian truth was no doubt one reason why from this time a much larger body of sermons is found in a permanent form than in the centuries before. The fourth and fifth centuries were illuminated by the greatest Christian writers and preachers that have ever been produced since the days of the Apostles.

ST. ATHANASIUS [A.D. 296—373] became Archbishop of Alexandria in 326, and may be considered to have been raised up by God for the special purpose of establishing, on a foundation which has never since been shaken, the truth of our Lord's Divine nature. He suffered much persecution, and spent twenty years of his Episcopate in exile. His works are almost entirely on the great doctrine then disputed by the Arians, and fill more than three folio volumes. A devout and humble Christian, he was yet the greatest man of his age ; and had he been in a secular position instead of an ecclesiastical, he would have had his name handed

down in all histories by the side of the world's grandest heroes. The Creed, "commonly called the Creed of St. Athanasius," serves to keep the name of this saint continually before God's Church ; but it is called so, not as being of his composition, but as containing a summary of the doctrine of the Blessed Trinity, as taught and defended by him.

ST. CYRIL of Jerusalem [A.D. 315—386] was one of the successors of St. James the Less in that see, about the year 348. He was Bishop there at the time that Julian, the Apostate, endeavoured to rebuild the Temple ; and knowing what had been prophesied of such an attempt, foretold its failure. Many years of his life were spent in exile, and he died about the year 386. As one of the Fathers, he is known by his "Catechetical Lectures," which are translated in the "Library of the Fathers," and form a volume of doctrinal sermons eminently fit for modern reading.

ST. HILARY [A.D. 350—367] Bishop of Poitiers, in France, was another of these great writers. He was the coadjutor of St. Athanasius in the stand that was made during this century against the heresy of Arius, who denied the divinity of our Blessed Lord. He suffered banishment on account of his bold maintenance of the truth, and died in the year 367. His most important original work is one on the Blessed Trinity, in twelve books.

ST. BASIL THE GREAT [A.D. 329—379] was born at Cæsarea, in Cappadocia, and became Bishop of that city in 370. Although he died in the ninth year of his Episcopate, St. Basil seems to have been very famous in his own day, as his works have always been accounted among the treasures of Christian literature, and his early death was more than usually lamented

by the Church. His works fill three folio volumes ; the best known of them being a work on the Holy Spirit, and another on the Six Days of Creation (in which there is much sound philosophy fitted for our own time). The rest are expositions of Holy Scripture, homilies on various subjects connected with the Christian life ; together with many epistles and treatises against the heresies of his day.

ST. GREGORY of Nyssa [A.D. 332—396] was a younger brother of St. Basil, and is distinguished from the Father next noticed by the name of the see of which he was Bishop. He lived from the middle of the third to the end of the fourth century, and wrote largely on subjects connected with the controversies of the day.

ST. GREGORY NAZIANZEN [A.D. 329—390], a cousin of the two preceding Fathers, was much celebrated as a Christian poet and orator ; and on account of his profound learning in the Holy Scriptures, was called “the Divine.” His father was Bishop of Nazianzus for forty-five years. Though consecrated as a Bishop, and successively in charge of the churches of Nazianzus and Constantinople, he seems never to have assumed his position as actual ruler of either, but considered himself as *locum tenens* for others. His works consist of sermons, letters, and poems. He died in the year 390, having adopted a retired and ascetic life during the greater part of his career.

ST. AMBROSE [A.D. 340—397] was the son of a Roman governor of a province, and was himself also advanced to the same dignity at a very early age, on account of his surpassing talents and judgment. He took up his residence at Milan ; and while exhorting those whom he ruled to peace during the tumultuous

election of a Bishop to that see, he was himself chosen Bishop by the unanimous voice of the people. At that time he was only a catechumen, and naturally shrunk from what seemed the presumptuous assumption of so high a Christian office. But the secular and ecclesiastical authorities both combined to carry out the wishes of the people, and St. Ambrose was therefore, after being baptized, consecrated to the office of Bishop of Milan in 374, when he was thirty-four years of age. He immediately forsook all secular pursuits, and also gave all his lands and property to the Church, living himself in a very humble state, and with much self-denial. His influence during his lifetime was very great, and his works have done much towards moulding the theology of later writers. An instance of the first is well known, his meeting with the Emperor Theodosius on the steps of the Cathedral of Milan, and forbidding him to enter God's house on account of the cold-blooded slaughter of 7000 persons, which he had lately permitted his soldiers to be guilty of. The "*Te Deum*" has been generally attributed to St. Ambrose; and he is also believed to have remoulded the music of the Church, especially those ancient Psalm-tunes or Chants which are now called Gregorian, after Gregory the Great, but which are most probably versions of the tunes to which the Psalms were sung by Jews and Christians alike from the days of David. The works of St. Ambrose now existing, are composed of sermons and theological treatises in three folio volumes. He died in the year 397.

RUFINUS [A.D. 345—410] is known chiefly as an ecclesiastical historian, and for his exposition of the Apostles' Creed, though he was also the author of

many other works. He was a friend of St. Jerome, with whom, however, at one time he was involved in much controversy. His explanation of the Apostles' Creed is valuable, beyond its intrinsic worth, for containing a catalogue of all the books of the Old and New Testament, as they were received in the fourth century.

ST. CHRYSOSTOM [A.D. 347—407] was originally known by the Christian name John, but his eloquence as a preacher having gained him the common appellation of "the golden-mouthed" (*chrusos*, gold ; *stoma*, mouth), he is now always mentioned by that surname. He was born about the middle of the fourth century, in Antioch, and began life as an advocate ; but after his baptism, he forsook the secular for the ecclesiastical profession, and spending a retired life for two years, committed the whole of the Bible to memory before he was ordained Deacon. Five years later he was ordained Priest, and when he was about fifty years of age, was consecrated Bishop of Constantinople. He was a great preacher against the luxury and immorality of the new Rome, and his almost daily sermons were much frequented by the aristocratic classes. His works, consisting chiefly of commentaries on Holy Scripture, fill thirteen folio volumes. His death took place in the midst of a cruel persecution which he was suffering, and may almost be called a martyrdom. His last act was the reception of the Holy Eucharist ; immediately after which, uttering the words, "Glory be to God for all things," he lay down and died. Many of the sermons of St. Chrysostom on the New Testament are translated in the "Library of the Fathers," forming several volumes of that series. They are most stirring discourses, and contain many

interesting notices of the habits and customs of the day, which make them of historical value.

ST. JEROME [A.D. 345—420, whose name is written Hierome by many old English writers, and in the Sixth Article of Religion] was such a restorer of Holy Scripture in its original languages in the Western Church as Origen had been in the East. He was the most learned of the Latin Fathers, and applied all his vast learning to the elucidation of the Holy Bible. He lived a retired life, being much at Bethlehem, where his name is still connected with the traditions of the place ; but occasionally travelled on missions connected with his labours. Many resorted to him for advice, especially of the Roman nobility, and his learning was appreciated at its proper value, even in his own country. After an ascetic life of many years, he died at the age of seventy-eight, at Bethlehem. The works of St. Jerome occupy five folio volumes ; but the greatest result of his labours is the Latin version of the Holy Scriptures, from which Wycliffe's New Testament was wholly translated, and to which our modern English version is largely indebted for its value.

ST. AUGUSTINE [A.D. 354—430] was a native of Numidia (that part of Africa which is now called Algeria), received his education at Carthage, and became celebrated as Bishop of Hippo, a city of Numidia. He was born in the middle of the fourth century, was consecrated Bishop in 395, and died in 430, during the siege of Hippo by the barbarians who were then ravaging the Roman provinces. The writings of St. Augustine are very extensive, and have had more influence than those of any others of the Fathers upon the Church of England. They fill eleven folio volumes, and consist chiefly of treatises against

heresy, sermons, and expositions of Holy Scripture. A large portion of the latter are translated in the "Library of the Fathers," of which five volumes on the Psalms, and four volumes on the New Testament, are especially valuable. The "Confessions" of St. Augustine, a work in which he records his conversion and Christian experience, has been used extensively as a devotional book in all ages, and will continue to be so as long as the Church lasts on earth.

SOCRATES, a Church historian of great value [A.D. 379—450]. He was a layman, following the profession of an advocate at Constantinople. His Church History begins where that of Eusebius left off, and comes down to about 140 years later, ending A.D. 439. He lived to revise his work, and thus make it more valuable to following ages. These two histories were afterwards supplemented by that of EVAGRIUS, who was governor of Antioch A.D. 536, lived till the end of that century, and brought down the account of the Church to the year 593. Sozomen, another barrister of Constantinople, and Theodoret, Bishop of Cyrus, also wrote Church Histories in the fifth century, but they travel over the same ground as Eusebius and Socrates. For some reasons we may be glad that laymen as well as clergymen have left such histories behind them.

ST. CYRIL of Alexandria [A.D.*—444] is another of those Fathers whose remaining works are exceedingly voluminous, and as valuable as they are extensive. Little is known of his history until he succeeded his uncle in the see of Alexandria [A.D. 412]. His lot was cast in turbulent times, when the barbarian nations from the north of Europe were gradually gaining possession of all the Roman provinces, that they

might, in God's good providence, be converted to the faith. These circumstances of the times have placed St. Cyril's character in a light which makes it easily distorted ; but there is really nothing recorded of him which was otherwise than becoming and necessary in a zealous Christian Bishop of those difficult times. St. Cyril wrote largely against the heresy of Nestorius, who undermined the doctrine of the Incarnation, by denying that the Blessed Virgin Mary was mother of God the Son. The works of St. Cyril which arose out of this controversy contain the most complete exposition of the truth, that it was God the Son who took upon Him our nature in body and soul ; and are indeed the real foundation of nearly all that has ever been written in later times on the subject of the Incarnation. They fill seven folio volumes ; and like other writings of the Fathers, are chiefly commentaries on Holy Scripture.

ST. LEO THE GREAT [A.D. 390—461] was Bishop of Rome for twenty-one years, and during that terrible time when the Western Empire was being broken asunder by Attila and Genseric. He wrote with Apostolic fervour and devotion in defence of the doctrine of the Incarnation, and against the heretic Eutyches : and has left many Epistles and Sermons, which fill three folio volumes. St. Leo's Sacramentary contains the earliest of our Collects, but it is uncertain whether he was the author of them, or whether he handed them down from earlier times.

With St. Leo the Great the list of the Fathers may be closed. It must, however, be understood that the principal of them only have been noticed, and that some pious writers of later times, as St. Gregory the Great [A.D. 544—604] ; the venerable Bede, a Durham

clergyman [A.D. 672—735]; St. John Damascene [A.D.*—756]; St. Anselm, Archbishop of Canterbury [A.D. 1033—1109]; and St. Bernard [A.D. 1091—1153], are not unfrequently referred to under the same designation. The works of these, and many others of the period that elapsed between the middle of the fifth century, and the spread of secularization in the Church in the twelfth, are exceedingly valuable; but the very circumstance that they are further removed from Apostolic times, renders them of less value as authorities than those we have noticed, and who, therefore, are legitimately distinguished by the name of "Fathers."

It is a matter for great satisfaction and thankfulness that so large a body of Christian literature should have been handed down to us from these early ages: and, no doubt, it has been so ordered by God, as a means of preserving the knowledge of His truth as it was shown to men's minds in times when Inspiration was only recently withdrawn, when trouble and persecution cleansed the mind of the Church, and when the greatest efforts of the enemy were being made against the truth.

[More full particulars of the Fathers may be found in the following works:—

Cave's *Lives of the Fathers*.

Hook's *Dictionary of Ecclesiastical Biography*.]

X.

Ancient and Modern Heresies and Sects.

OUR Lord's parable of the wheat and the tares shows that in His foreknowledge He anticipated early adulterations of the truth, and early divisions among Christians. As the enemy had used his utmost power to tempt the Head of the Church away from His straight course of faith and duty, so would he exert that power to tempt away the members, and of course with greater success. Accordingly, we find that as soon as ever the Church had begun to make its influence felt on the souls of men, Satan stirred up an opposition. The Apostles set forth the Person of the Lord Jesus and the work of the Holy Ghost as the source of salvation, and Simon Magus came, "giving out that himself was some great one," and leading the people to give heed to him, "from the least to the greatest, saying, This man is the great power of God." [Acts viii. 9.] The miracles wrought by the Apostles seem indeed to have convinced even Simon Magus for a short time ; but St. Peter perceived that he was, notwithstanding his apparent penitence, "in the gall of bitterness, and in the bond of iniquity ;" and his after history shows that he continued to give out "that

himself was some great one," opposing himself against the "Man Christ Jesus," Whom the Apostles declared to be God.

§. *Fundamental Attacks on Christianity.*

SIMON MAGUS is therefore considered to be the very founder of heresy, because he originated that succession and system of "false Christs" which our Lord had predicted. He was a Samaritan, with some small knowledge of Christianity, and apparently a good deal of Eastern philosophy, or Magianism. His imitation of Christianity was well adapted to seduce people in that early age, for it laid claim to a Divine origin, and supported its claims by some kind of "signs and wonders" such as our Lord had spoken of, and which, as He had said, were capable of "deceiving, if it were possible, the very elect." Tradition attributes his death to the failure of one of these miracles. He was endeavouring to "cast himself down" safely from a high pinnacle at Rome, in the belief that he should be able to fly, when St. Peter prayed that he might no longer be allowed to deceive the people, and seduce them from Christ, on which he fell from the air, and was dashed to pieces.

Other "false Christs," such as *Dositheus* and *Menander*, appeared among the Christians as well as among the Jews in the Apostolic age. But even before that age had come to an end, this gross form of Satanic imposture was gradually toned down into a more plausible form by those against whose heresies St. John provided his Gospel and Epistles. Instead of personal false Christs, false Apostles and false teaching about Christ were now the weeds sown in the Church.

CERINTHUS was the person with whom this new kind of opposition to Christianity arose. He was, like the Apostles, a Jew. Born at Antioch, he had studied at the famous University of Alexandria, and was learned both in Judaism and Oriental philosophy; and these he combined into a system with some of the doctrines of Christianity. Of his personal history little is known, but it is related that St. John and he having met on one occasion at the bath, St. John left the place in horror, refusing even to remain under the same roof with him, and acting on the principle which he enjoins in his second Epistle.

The religion which Cerinthus substituted for Christianity represented our Lord as having been born naturally, receiving a Divine addition to His manhood at His Baptism, and losing that addition at His Crucifixion. This of course amounted to a denial of the Incarnation; and such opinions having arisen, St. John was inspired to meet them by treating of the Incarnation as he does in his Gospel and first Epistle, where he shows so forcibly that it was the eternal God who took our nature as a little child, and became the "man Christ Jesus," God and man.

THE DOCKETÆ were successors of Cerinthus, who improved upon his notions by declaring that the human body of the Saviour was a mere phantom—contrary to the whole narrative of the Gospel, and to what St. John wrote of it, in such clear terms, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." From this absurd notion they took their name, which is derived from the Greek word *docein*, *to seem*, or appear only, instead of *to be* in reality. The principles of the Doctetæ were developed in various forms during the

age which immediately succeeded the Apostles, and were then taken in by a still more subtle and plausible system, that of Gnosticism.

THE GNOSTICS was a name given to or assumed by a wide-spread sect of heretical Christians who professed to have a superior *gnosis*, i.e. knowledge of the principles of religion. Their speculations seem to have arisen out of a question that has often set men off in a course of unbelief, the origin of evil: and they always indicate an endeavour to square Christianity with antecedent prepossessions borrowed from Greek philosophy.

These Gnostics troubled the Church for some centuries. Perhaps there were traces of their misbelief even in the Apostles' times, for several warnings of St. Paul seem directed against their principles: as "Beware lest any man spoil you through philosophy and vain deceit" [Coloss. ii. 8], and where he refers to "fables and endless genealogies" [1 Tim. i. 14], "foolish questions and genealogies" [Titus iii. 9], and to the "vain babblings, and oppositions of science"—i.e. *gnosis*—"falsely so called" [1 Tim. vi. 20]. An examination of their principles would be very uninteresting to the general reader. It may be sufficient to say that, among their multitudinous variations, they seem invariably to have had a theory about God which placed Him altogether beyond the reach of man, and which was practically the theory of Deists; that our Lord was looked upon as a created agent of God; and that between Him and the Supreme Deity a Demiurgus was invented, the God of the Old Testament, who created the world, rebelling against the Supreme God.

It was characteristic of the Gnostics and their absurd principles, that they could, consistently with them, live dissolute lives; and that they never thought those

principles worth suffering for, but gave them up readily when threatened with persecution as Christians. They were, however, identified with orthodox Christians by the heathen, and the latter were credited with vices and superstitions in consequence of the mistake, of which the Gnostics alone were, as a body, guilty.

THE MANICHEES arose in the third century, and their principles were, in fact, a natural development out of those of the Oriental Gnostics, although they were professedly the followers of a slave named Manes [A.D. 240—274], who seems to have been a man of education and powerful mind. Manes systematized the Gnostic theories into a more rational form, alleged that he was the promised "Comforter," and, professing to found a new Church, he sent forth twelve Apostles and seventy disciples; ordaining also imitative Bishops, Priests, and Deacons. Manicheism was a compound of all previous errors, and became a vast Anti-Christianism, which spread through Egypt, Africa, Persia, and Arabia: it was the parent of most of the misbeliefs of the Oriental nations, and was the great precursor of Mahometanism, gathering into one the most dangerous features of all previous imitations of Christianity. St. Augustine, who, as a young man, had been connected with the Manichees, afterwards became its most vigorous opponent.

MAHOMETANISM ended the succession of these systems which the enemy raised to oppose the system of Christianity, and has lasted longer than all the rest put together. It originated A.D. 622 with the Arabian Mahomet [A.D. 570—632], who had probably been brought up in the devil-worship which the Arabs then (like the modern Druses) practised. From mixed motives of ambition and ignorant fanaticism, he de-

clared himself to be the greatest prophet that had ever appeared, superseding the Lord Jesus, and standing only next to the Supreme God. He formed the acquaintance of an heretical monk, and from him learned enough of Christianity to intersperse some ridiculous perversions of it and of the Bible in the Koran, the book which he put forth in imitation of the Divine Word.¹ Mahomet died the miserable death which befell most of these great enemies of Christ, but his superstition gained so firm a hold on the Eastern world, that it will probably never be conquered by Christianity until the Lord Himself appears to overcome all Antichrists. It is mixed up with certain principles respecting prayer, fasting, and almsgiving, which win respect for it from those who do not search further. But it is, both in theory and practice, a deadly foe to Christianity, persecuting it whenever opportunity offers, setting the licentious and bloodthirsty Mahomet in opposition to the Holy Jesus, and putting the imposture of the absurd and ribald Koran in opposition to the Divine Revelation of the Old and New Testament. This false religion is, in fact, the nearest approach to the religion of Antichrist which has yet appeared ; and the actual Antichrist will probably use it as the basis of his own.

§. *Attacks on the Creed.*

PASSING away from direct attacks on the fundamental system of Christianity, the enemy sowed a fresh crop of tares among the wheat, by stimulating speculative and ambitious minds to a series of attacks on some

¹ Among others, he makes out our Lord to have been the son of Miriam, the sister of Moses, being misled by the Hebrew form of the name Mary.

seemingly unimportant points of Christian doctrine which were, in reality, like key-stones in the various arches of a church. These attacks lasted through a period of about two hundred years, from the middle of the third to the middle of the fifth century ; and at the root of them all lay the constant disinclination of such speculative minds to recognize in the Holy Jesus a Person of the Blessed Trinity.

SABELLIUS [fl. A.D. 256—270] was a Bishop or Priest at Ptolemais, an African city not far from Cyrene. He first gave decided prominence to an opinion which had been long floating about among unsettled and ill-balanced minds, that the principle of a Triune God was a fiction, and that the three several names of Father, Son, and Holy Ghost represented only three different properties, attributes, or modes of action of one Person. This notion he seems to have taken up from *Noëtus*, who lived at Smyrna about A.D. 230, and who had followed the teaching of *Praxeas*, a still earlier heretic of the same class, who had been opposed by the great Tertullian. Sabellianism was a rallying point for all who dissented from Church teaching for sixty or seventy years. Its distinctive characteristic is the assertion that there are not three Persons in the Godhead, but only one : a theory which, if consciously held and maintained, would be a dreadful blasphemy against God the Son and God the Holy Ghost. *Paul of Samosata* [A.D.*—273], Bishop of Antioch, was led away by the heresy of Sabellius, and by some motives of personal ambition in connexion with the famous Zenobia, Empress of the East. He was a man of great influence, and a friend of the very learned heathen philosopher Longinus ; and by his development of Sabellianism was probably endea-

vouring to reconcile Christianity, Judaism, and philosophical heathenism. Paul of Samosata was probably the first Christian Bishop who ever kept up any great secular state and luxury. Eventually he was deposed from his bishopric ; but the mischief he had done was more lasting than his own grandeur and personal influence.

ARIUS [A.D. *—336] was the most influential of this succession of heretics, and his heresy was the most deadly of all. He was parish priest of a church called Baucalis, in Alexandria, and first came into notoriety as a follower of Meletius, who had been excommunicated for apostasy when he had sacrificed to idols in the Dioclesian persecution. At this time Arius was a layman, but he professed repentance, was received back into the Church, and was then ordained deacon. Falling again into errors, he was again excommunicated ; but Peter, the Bishop of Alexandria, being imprisoned, and his martyrdom being near at hand, Arius aspired to the episcopal throne, professed repentance again, was restored a second time, and afterwards ordained priest, being appointed to the church of Baucalis in A.D. 313. Another priest, Achillas, was, however, made bishop, and Arius immediately began to develop his heresy as a University teacher. A fresh stimulus was afterwards given to him when he failed a second time in his attempt to become bishop, at the death of Achillas and elevation of Alexander.

The substance of the Arian heresy was a denial of the Divine nature of our Lord. In one form or another its professors maintained that He was merely a created being like other men ; and in consequence they would not use the *Gloria Patri* in the form in which we use

it, nor would they acknowledge our Lord's Divinity as expressed in the Creed.

Constantine the Great, the first Christian Emperor, summoned Bishops from all parts of the world to meet at Nicæa, A.D. 325 [see p. 88], and declare what the true doctrine of the Church had been from the time of the Apostles, respecting our Lord's Divine and human nature; and the result was that declaration of the faith which has since been called the Nicene Creed. In the Council of Nicæa, and afterwards, St. Athanasius was the great opponent of Arianism; and hence the Creed which goes by his name, as so distinctly expressing the doctrines which he propounded against the heresy.

Arius was again excommunicated; but having secured feminine influence at Court, he nearly succeeded in obtaining restoration to his position. As he was going, however, surrounded by a great multitude of his partisans, to try and compel Alexander, Bishop of Constantinople, to receive him at the altar, he was obliged to turn aside by a sudden illness, and in a few minutes was found to have died a most miserable death, similar to that of Judas.

The heresy of Arianism afflicted the Church for a long period, and was the parent of many other errors. Some, by want of judgment and learning in opposing it, fell into other heresies, as was the case with *Nestorius* [fl. A.D. 430—450] and the Nestorians, who denied the personal union of the Divine and human nature in our Lord, and refused to recognize the Blessed Virgin Mary as the mother of Him who was and is God. *Eutyches* [fl. A.D. 440—460] was another such founder of heresy, who, going to the opposite extreme, denied that our Lord had any other than the

Divine nature. Thus in various developments Arianism maintained its hold on the Eastern Church and on parts of the European Churches, until the fearful deluge of Mahometanism in some degree purified what remained of the Christian world. But it still has its representatives, and especially among the followers of Calvin, most of whom in Switzerland are now followers of Socinus, a reviver of Arianism (in a developed form) in the 17th century; and many in England have become misbelievers of substantially the same school under the name of *Socinians* or of *Unitarians*. The latter take the name in opposition to that by which they call orthodox Christians—"Trinitarians;" and they profess a great jealousy for the Unity of God as declared to the Jews. But such profession of jealousy for the One God is really a dishonour to Him, since it sets up a human idea in the place of the Divine Reality, and practically denies the Lord who bought us, God the Son, and the Lord who sanctifies us, God the Holy Ghost.

§. *Dissenters.*

THE name of Dissenters is applied to all who remain separate from the established religion of the country. It is not necessarily a term of reproach or dishonour, and does not necessarily point to an erroneous faith or mode of worship. It is, in fact, one of three words which are often connected together in peoples' minds, but which really have very distinct meanings, and might be far from belonging to the same persons. They are *Heresy*, *Schism*, and *Dissent*; but dissent need not necessarily be either heretical or schismatical.

HERESY is *wilful denial of some article of the Creed.*

SCHISM is *wilful separation from the Catholic Church of Christ.*

DISSENT is *separation—wilful or accidental—from the religion established by law.*

If, therefore, an heretical religion, as Socinianism, for instance, should ever be established by law, it would be our strict duty, as Church people, to become Dissenters ; or if Presbyterianism should be so established, we should also, naturally, as Churchmen, become Dissenters (as Churchmen are at this day in Scotland), because in both cases we should feel that our principles were incompatible with adherence to such an established religion. But as in such a case—to look at it from an English Churchman's point of view—we should be retaining the orthodox faith of Christ which the established religion did not possess, of course our position as Dissenters would involve honour and not disgrace. From a Churchman's point of view, however, the established religion of England is not such as to require any orthodox Christian to dissent from it, as it is neither heretical nor schismatic, but the true and orthodox Church of Christ in England, established under state laws and provisions to the great advantage of the country.

There are, however, many persons in England who have been brought up Dissenters, and know very little about the privileges of the Church : there are also others who hold distinctly heretical or schismatical principles ; and all these must necessarily be comprehended under the one general term. They are occasionally, also, called "Nonconformists."

The Dissenting communities in England at the present day amount in number to between thirty and forty. Some of them are very small bodies, and need

not be looked upon in any other light than as cliques of eccentric Christians whose ideal of truth in doctrine and practice is to be found only in themselves. The larger bodies of Dissenters which have an historical position, and exercise great influence on society, may all be traced back to the Romanists, Presbyterians, Anabaptists, and Brownists, of the Reformation period, or to the Methodists of the last century.

ANABAPTISTS, as they were called until modern times, or Baptists, as they are now generally styled, have been not inaptly said to have been the ultra-Radicals of the Reformation. The name included all those who professed to disbelieve in the value of Infant Baptism, and who,—in the case of persons baptized in infancy,—baptized a second time at mature age; whence their name—*anabaptizein*, in Greek, meaning to re-baptize. In its origin this sect was the cause of infinite trouble to the more sober part of Christendom, both on the continent and in England;² but its modern representatives are conspicuous only for the number of separate bodies into which they are split up. The principal sect of Baptists are those who distinguish themselves by a special following, or supposed following, of Calvin—Cavinistic Baptists. Their meeting-houses amount in number to about 2000; and those of the other various sects which take the common name of Baptists from their disuse of Infant Baptism, to about half as many more. Their distinctive principle is singularly opposed to the direct words of our Lord, "Suffer little children to come unto Me,

² They held most extreme political tenets; and the way in which they carried out their various fancies may be illustrated by the fact that, to show their abhorrence of fine clothes, they often walked in public without any clothes at all.

and forbid them not, for of such is the Kingdom of Heaven." Other bodies of them take the odd names of General Baptists, Particular Baptists, Seventh-Day Baptists, &c.

PRESBYTERIANS arose next, whose most efficient leader, if he was not the inventor of Presbyterianism, was John Knox, a Scottish priest [A.D. 1505—1572]. Although the special doctrine that Episcopal Ordination is unnecessary and wrong is common to all sects of Dissenters, because their very existence depends on a repudiation of its necessity, the English Presbyterians of modern days are a very small religious community, having been almost superseded in their meeting-houses by the Socinians or Unitarians, who deny our Lord's Divine Nature. In the time of the Great Rebellion, Presbyterianism was the established religion of the country, as it is at the present day in Scotland. It is opposed to the words with which the Preface to our Ordination Service opens, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons." In the face of all attempts to disprove these words, it still remains an historical fact that no Christians any where throughout the world attempted to form a Church without a Bishop for 1500 years after Christ. There are now about 260 millions of Christians in the world, and 230 millions of them still abide by the theory that Episcopal Ordination is a necessary part of Church government.

INDEPENDENTS are generally considered to have sprung from the followers of Robert Brown [A.D. 1550—1630], a clergyman, and a relative of Lord Burleigh. He was a man of extremely impetuous disposition, and

his principles were of a very revolutionary character. The Brownists were a large sect in the days of Elizabeth and her successors, and went by their founder's name until the time of the civil war, when they changed their name to Independents, as in the present day they are changing the name of Independents for that of Congregationalists. Brown himself recanted his errors and became Rector of Achurch in Northamptonshire ; but he was a man whose life could not be respected ; and he died in prison, where he had been sent at the age of eighty on account of a brawl with the constable of his parish. The leading tenets of the early Independents were, that the Church of England was Popish and Antichristian : and that there was no necessity for a distinct order of ministers. In our own time they are a very large body of Dissenters, something like three-quarters of a million of our population professing to belong to the sect. Modern Congregationalism is as strongly opposed to the Church of England as old Independency, and is the most dangerous of all the sects which openly profess to be her antagonists. Its modern form of doctrine and government is very little different from that which it took when Cromwell was an Independent. The two names by which this sect of Dissenters is known are taken from the principle which they profess, that each congregation should be quite independent of every other, and of every one else too, in the management of its affairs.

WESLEYANS are the other great body of Protestant Dissenters ; and since they look up to John Wesley [A.D. 1703—1791] as their founder, they may be reckoned about 125 years old. In the early days of Methodism, the Methodists were not a separate com-

munity, it being a special rule of their society that every one should go to church as often as possible, and that their own Prayer Meetings were not to be held at times which interfered with the Church Service of the parish in which they were assembled. For many years Wesley continued to officiate as a clergyman of the Church of England, though he had no settled parish, and was often opposed for his unwarrantable intrusions into the parishes of other clergymen. Nor had the Methodists, at that time, any professed Ministry, their preachers being looked upon simply as laymen. In the end of Wesley's life the constitution of his community was much altered ; and although he affirmed that "if the Methodists separated from the Church of England, God would separate Himself from them," it was impossible that they could continue even the outward form of union with her after his own personal influence had been withdrawn. Accordingly, their tone soon became changed. A large party among them agitated for such an entire separation from the Church that they might have the Holy Communion given to them at their meeting-houses, and by their own preachers ; and this gradually became the regular custom. In the present day there is little more connexion between the Church and Methodists than between the Church and Independents. But the principles of Wesleyan Methodism, as far as they are consistent with its authoritative standards of doctrine,—four volumes of John Wesley's Sermons, and his notes on the New Testament,—are very much the same as those of the "Low Church" party in the Church of England, except that the former are opposed to the Calvinistic view of predestination : and it is to be hoped that the day will come when the

better educated Wesleyan preachers may be ordained, and their congregations amalgamated with the Church.

Wesleyan Methodists have been subdivided (according to the natural habit of Dissent) into seven or eight sects since their original foundation by John Wesley. The principal of these are the Calvinistic Methodists, followers of George Whitfield; the Methodist New Connexion, or Kilhamites, founded by Mr. Kilham in 1797; the Primitive Methodists, founded in 1810; the Bible Christians, or Bryanites, founded in 1815; the Wesleyan Methodist Reformers, founded in 1849. These have mostly split off on account of some quarrel connected with the doings of the Conference or central governing body of the Methodist system: and the off-going sections are generally further removed from unity and sympathy with the Church than the original sect itself.

ROMAN CATHOLICS are a sect which struck off from the Church of England at the time of the Reformation. Until Pius V. excommunicated Queen Elizabeth [A.D. 1570] they continued to frequent their parish churches, but were then forbidden by the Pope to do so any longer, and a separate community was founded. Their principles and mode of worship are for the most part identical with those of the Church before it underwent reformation by the excision of mediæval abuses and superstitions, and the translation of the Bible and Prayer Book. But the Roman Catholics of England have no connexion whatever with the ancient Church of the country, such as they assume to have. The ancient Apostolic Succession of the Ministry was continued in the Bishops of the Reformed Church of England; and the Ministry of the Roman Catholics

derives its succession entirely from abroad. But for the unpatriotic and un-Catholic submission which is shown by them to the Pope, there would be reason to hope that the Roman Catholics would return to the bosom of the Church of England. Whenever any signs of such a reunion appear, however, un-English and anti-English influences are immediately on the alert to prevent it. Many of the Roman Catholic priests are foreign, or educated abroad; and both they and their laity are necessarily denationalized in their feelings, customs, and religious language.

The principal doctrinal error of modern Romanism is the worship of the Blessed Virgin Mary, traces of which are to be observed in all their books of devotion.³ A distinction is made by them between the *cultus*, or worship, which they offer to her and that which they offer to God; but the distinction is of an extremely refined character, and in practice is almost entirely set aside.

³ See proofs of this in Dr. Pusey's "Truth and Office of the English Church," pp. 101—190.

§. Comparative View of the Origin of Religious Bodies in England.

| Name. | By whom founded. | Date of foundation. | Introduced into England. |
|--|---|---------------------|--------------------------|
| THE CHURCH.... | The Apostles of our Lord | A.D. 33. | A.D. 65—70 |
| English Romanists... | Pope Pius V. | | 1570 |
| Independents, or } Congregationalists } | Robert Brown, Rector of Achurch, 1590—1630... | | 1580 |
| Anabaptists, or } Baptists | Munster, a German | 1523 | 1608 |
| Quakers | George Fox, cobbler.... | | 1644 |
| Presbyterians..... | Luther, a German priest; Calvin, a French layman; Knox, a Scotch priest..... | 1520 to 1561 | 1649 |
| Socinians, or Unitarians..... | Socinus, an Italian refugee in Poland..... | 1579 | 1730 |
| Calvinistic Methodists | Rev. George Whitfield, Curate of St. Mary's, Gloucester..... | | 1737 |
| Methodists, or Wesleyans..... | Rev. John Wesley, Fellow of Lincoln College, Oxford..... | | 1739 |
| Moravians | German refugees in Poland..... | 1632 | 1742 |
| Swedenborgians... | Swedenborg, a Swedish philosopher..... | 1745 | 1750 |
| New Connexion Methodists | Mr. Kilham, a Methodist preacher..... | | 1797 |
| Prim. Methodists... | Various Meth. preachers | | 1810 |
| Bible Christians, or Bryanites | Mr. O'Bryan, a Methodist preacher..... | | 1815 |
| Irvingites, or "the Catholic & Apostolic Church".... | Mr. Irving, a Scotch Presbyterian preacher } | | 1846 |
| Methodist Reformers | Various Meth. preachers | | 1849 |
| Mormonites..... | Joseph Smith, an American imposter..... | 1830 | 1850 |

XI.

The Church Calendar.

THE prefatory part of the Prayer Book throws a great deal of light upon the system of the Church of England, the Preface itself indicating the spirit in which the Prayer Book was framed out of the ancient services and usages, and the various rules laid down all bearing in definite ways upon the religious habits of the Clergy and Laity. The Calendar is, in reality, the detailed law of the Church for the daily worship of God, and there is so much stated and implied in this law that the detailed examination of it is well worth the trouble.

§. *Holy Days.*

THE general name for every day which is set apart by the Church for a special religious object is Holiday or Holy-Day, whether the day is a Festival, as Ascension Day, or a Fast, as Good Friday. In the Church of England eighty-two such holy days are recognized, of which the following is a classification :—

| | |
|--|-----------------|
| In honour of our Blessed Lord (including 50 Lord's Days) | 57 ⁴ |
| — God the Holy Ghost | 3 |
| — the Holy Trinity | 1 |
| — the Blessed Virgin Mary | 2 |
| — the Holy Angels | 1 |
| In commemoration of the Apostles and Evangelists . | 14 |
| — St. John Baptist and other Saints | 4 |
| | <hr/> 82 |

The object for which holy days are instituted, is the commemoration of some person or event by devotional observance, the devotion being, of course, offered to Almighty God. Formerly most of the holy days were also observed as days of rest from labour, a fact which is illustrated by the modern use of the word "holiday," to signify a non-working day. At the time of the Reformation the number of holy days had so accumulated that cessation from labour on all of them was found to be inconsistent with proper industry; and only those were retained as holidays in this sense which are indicated in the above table. No doubt it was the intention of the Reformers that the thirty other holy days besides the fifty-two Sundays should be days of rest; but custom has long restricted this kind of observance to Christmas Day, Good Friday, and the Mondays and Tuesdays in Easter and Whitsun week; though of late a revived reverence for our Lord has caused many to observe Ascension Day also in the same manner. The special religious observance of all the holy days is indicated in the Prayer Book. The Holy Communion is to be celebrated with particular reference (in the Collect,

⁴ Ash Wednesday and Easter Eve are not included in this number, and there is one Sunday more about every six years.

Epistle, and Gospel) to the object of the day;⁵ and in some cases this special dedication of the Service is still further made in a "Proper Preface" affixed to the Ter Sanctus. The Lessons of the Day are also selected with such special reference on many holy days, and are called *Proper Lessons* for this reason. On the first day of Lent, and five holy days, there are "*Proper Psalms*" as well; on Easter Day there is a special Invitatory in the place of *Venite exultemus*; and on thirteen festivals the more full confession of Faith contained in the Athanasian Creed is used instead of the Apostles' Creed, at Morning Prayer. In addition, it may be mentioned that since the revival of Church Hymns, those used on holy days are chosen with the same pointed reference to the object of the day.

Those who cannot attend frequently at the daily services of the Church, and cannot therefore observe the holy days with regularity (Sundays excepted), should make a strict habit of abstaining from secular occupations, and of attending Divine Service on CHRISTMAS DAY, GOOD FRIDAY, and ASCENSION DAY; the days which commemorate the three principal epochs in the life and work of our Blessed Lord.

The origin of holy days is to be traced to the devotion with which the early Christians regarded the principal acts and events of our Lord's life; and to the chastened joy with which they regarded the sufferings and deaths of those who gave up their lives rather than forsake Him and His truth. Such days as Christmas, Easter, Ascension, and Whitsun, were set apart by God as holy days by the very occurrences which make

⁵ Those for many Sundays do not, of course, bear reference to any special event as connected with the day.

them memorable. The days which commemorate the saints are of very ancient institution; and some of them are of primitive origin, reckoning perhaps from the first anniversary of the martyrdom of St. Peter, St. Paul, St. James, or St. Stephen. The names and acts of the martyrs were carefully recorded, from the first, in books called Martyrologies; and lists of many such names were inscribed on ivory or wooden tablets, called Diptychs, from which they were read out at the time when the Holy Eucharist was offered. The oldest English Calendar is of about the date A.D. 735.

§. *A Table of all the Feasts that are to be observed in the Church of England through the year.*

| | |
|---|-----------|
| All Sundays in the Year. | |
| The Circumcision of our Lord JESUS CHRIST | Jan. 1 |
| The Epiphany | — 6 |
| The Conversion of St. Paul | — 25 |
| The Purification of the Blessed Virgin | Feb. 2 |
| St. Matthias the Apostle | — 24 |
| The Annunciation of the Blessed Virgin | March 25 |
| Easter Monday | Moveable. |
| Easter Tuesday | |
| St. Mark the Evangelist | April" 25 |
| St. Philip and St. James the Apostles | May 1 |
| The Ascension of our Lord JESUS CHRIST | Moveable. |
| Whitsun-Monday | " " |
| Whitsun-Tuesday | |
| St. Barnabas | June" 11 |
| The Nativity of St. John Baptist | — 24 |
| St. Peter the Apostle | — 29 |
| St. James the Apostle | July 25 |
| St. Bartholomew the Apostle | Aug. 24 |
| St. Matthew the Apostle | Sept. 21 |
| St. Michael and All Angels | — 29 |
| St. Luke the Evangelist | Oct. 18 |
| St. Simon and St. Jude the Apostles | — 28 |
| All Saints | Nov. 1 |
| St. Andrew the Apostle | — 30 |
| St. Thomas the Apostle | Dec. 21 |
| The Nativity of our Lord | — 25 |
| St. Stephen the Martyr | — 26 |
| St. John the Evangelist | — 27 |
| The Holy Innocents | — 28 |

§. *Dates of the chief Moveable Holy Days for the remainder of the Nineteenth Century.*

| Year. | Ash Wednesday. | Easter Day. | Ascension Day. | Whitsun Day. | Advent Sunday. |
|-------|-------------------|-------------|-------------------|-----------------|-------------------|
| 1868 | Feb. 26 | April 12 | May 21 | May 31 | Nov. 29 |
| 1869 | — 10 | Mar. 28 | — 6 | — 16 | — 28 |
| 1870 | Mar. 2 | April 17 | — 26 | June 5 | — 27 |
| 1871 | Feb. 22 | — 9 | — 18 | May 28 | Dec. 3 |
| 1872 | — 14 | Mar. 31 | — 9 | — 19 | — 1 |
| 1873 | — 26 | April 13 | — 22 | June 1 | Nov. 30 |
| 1874 | — 18 | — 5 | — 14 | May 24 | — 29 |
| 1875 | — 10 | Mar. 28 | — 6 | — 16 | — 28 |
| 1876 | Mar. 1 | April 16 | — 25 | June 4 | Dec. 3 |
| 1877 | Feb. 14 | — 1 | — 10 | May 20 | — 2 |
| 1878 | Mar. 6 | — 21 | — 30 | June 9 | — 1 |
| 1879 | Feb. 26 | — 13 | — 22 | — 1 | Nov. 30 |
| 1880 | — 11 | Mar. 28 | — 6 | May 16 | — 28 |
| 1881 | Mar. 2 | April 17 | — 26 | June 5 | — 27 |
| 1882 | Feb. 22 | — 9 | — 18 | May 28 | Dec. 3 |
| 1883 | — 7 | Mar. 25 | — 3 | — 13 | — 2 |
| 1884 | — 27 | April 13 | — 22 | June 1 | Nov. 30 |
| 1885 | — 18 | — 5 | — 14 | May 24 | — 29 |
| 1886 | Mar. 10 | — 25 | June 3 | June 13 | — 28 |
| 1887 | Feb. 23 | — 10 | May 19 | May 29 | — 27 |
| 1888 | — 14 | — 1 | — 10 | — 20 | Dec. 2 |
| 1889 | Mar. 6 | — 21 | — 30 | June 9 | — 1 |
| 1890 | Feb. 19 | — 6 | — 15 | May 25 | Nov. 30 |
| 1891 | — 11 | Mar. 29 | — 7 | — 17 | — 29 |
| 1892 | Mar. 2 | April 17 | — 26 | June 5 | — 27 |
| 1893 | Feb. 15 | — 2 | — 11 | May 21 | Dec. 3 |
| 1894 | — 7 | Mar. 25 | — 3 | — 13 | — 2 |
| 1895 | — 27 | April 14 | — 23 | June 2 | — 1 |
| 1896 | — 18 | — 5 | — 14 | May 24 | Nov. 29 |
| 1897 | Mar. 3 | — 18 | — 27 | June 6 | — 28 |
| 1898 | Feb. 23 | — 10 | — 19 | May 29 | — 27 |
| 1899 | — 15 | — 2 | — 11 | — 21 | Dec. 3 |
| 1900 | — 28 | — 15 | — 24 | June 3 | — 2 |

§. *Rules to know when the Moveable Feasts and Holy Days begin.*

Easter Day (on which the rest depend) is always the *First Sunday* after the Full Moon, which happens upon,

or next after the Twenty-first day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

| | | | | | |
|---|---|------------------|---|---|---------------------------------|
| <i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i> | $\left. \begin{array}{l} \\ \\ \\ \end{array} \right\}$ | <i>Sunday</i> is | $\left\{ \begin{array}{l} \text{Nine} \\ \text{Eight} \\ \text{Seven} \\ \text{Six} \end{array} \right.$ | $\left. \begin{array}{l} \\ \\ \\ \end{array} \right\}$ | Weeks before <i>Easter</i> . |
| <i>Rogation Sunday</i> <i>Ascension Day</i> <i>Whit-Sunday</i> <i>Trinity Sunday</i> | $\left. \begin{array}{l} \\ \\ \\ \end{array} \right\}$ | is | $\left\{ \begin{array}{l} \text{Five Weeks} \\ \text{Forty Days} \\ \text{Seven Weeks} \\ \text{Eight Weeks} \end{array} \right.$ | $\left. \begin{array}{l} \\ \\ \\ \end{array} \right\}$ | after <i>Easter</i> . |

§. *Sundays*.

THE first day of every week throughout the year has been observed as a holy day from the beginning of Christianity, and was probably so observed in the Patriarchal ages and up to the time when the seventh day was set apart as the Jewish Sabbath. Under the Christian dispensation it has always been regarded as a weekly recurring *Easter Day*, commemorating the Resurrection of our Lord, the crowning point of His saving work.

The following is a condensed statement of the grounds on which this day is kept holy :—

1.] The first day of the week is universally set apart as a day of rest and worship by all Christian communities throughout the world.

2.] It is historically proveable that Sunday has been so observed since the early part of the fourth century. At that period the Nicene Council treated Sunday as a day universally kept sacred by Christians. Constantine the Great also made a law at that period

enjoining that *Solis Dies*, or Sunday, should be kept throughout the Roman Empire by government officials and all other persons with cessation from all but necessary labour : and in his decree he called the day *venerabilis*, showing that it was revered long before.

3.] The great Christian writers of previous times constantly mention the observance of the first day of the week as the Lord's Day. A "stated day" for worship is also represented as one of the habits of the Christians by the heathen writer Pliny, in a letter written to the Emperor Trajan, about eighty years after our Lord's Ascension.

4.] St. John names "the Lord's Day" in Rev. i. 10, and the expression in the original Greek is of such a kind as to make it almost certain that he meant a particular day of the week.

5.] The Apostles and others are represented in the New Testament as meeting together on the first day of the week, to celebrate the Holy Eucharist, for teaching and preaching, and for the offering of alms. [See Acts xx. 7 ; 1 Cor. xvi. 1, 2.]

6.] The Holy Ghost descended upon the Apostles on the Day of Pentecost ; which, being fifty days after the morrow of the Passover Sabbath, was fifty-two days after the Friday on which our Blessed Lord suffered, and was therefore the first day of the week.

7.] Our Lord made the first day of the week the special day on which to vouchsafe His visible Presence to His disciples after the Resurrection.

8.] Our Lord consecrated that day by His Resurrection, in which He completed His triumph over sin and death, established His reign in the Church by that victory, and began the work of New Creation.

The last three reasons were those which the earlier Christian writers represent as those on account of which the Sunday of every week was consecrated to be, to the Christian Church, a day of rest and worship, such as the Sabbath had been to the Jews. And it has been further thought that, as the abolition of the Sabbath ordained by God was an act of great authority, the Apostles must have received direct command respecting it and the institution of the Lord's Day, during that interval of forty days between the Resurrection and the Ascension, when our Lord was giving them His final instructions in "the things pertaining to the Kingdom of God."

The Apostles, and those Jewish Christians who still observed the Law, were accustomed to keep the Sabbath as well as the Lord's Day. But St. Paul, when writing to the Colossians about the position in which Christians are placed by the Resurrection of our Lord, expressly says, "Let no man judge you . . . in respect . . . of the Sabbath," mentioning it with other Jewish ordinances in such a way as to show that it was not binding on Christians. [Col. ii. 16.] Nor was it ever considered by the early Church (which held the teaching of the Apostles in such vivid and loving memory) that the Jewish traditions respecting the Sabbath were handed on to the Lord's Day by which it had been superseded. For a time both days were observed, the Sabbath being kept as a feast by the Eastern Church, and as a fast by the Western ; but the double observance was gradually dropped, and only the festival of the Lord's Day remained.

But, although the law of the Sabbath has not been formally transferred to the Sunday, He who came to be Lord of the Sabbath-day, to do with it what He

would, came also to "fulfil the law." We are no doubt bound to look upon the Lord's Day as a transfigured Sabbath. It no longer bears the kind of penal associations that were apparently connected with it almost as a necessity under the Law, but it does still retain its character as a day of rest and worship. For its proper observance, therefore, a few leading principles may be laid down as representing in a condensed form that which the most wise and pious divines have written respecting it.

1.] The Lord's Day must be observed as His, and not our own.

2.] It is a day of rest, and therefore no labour should be engaged in which is not necessary for the support of life, or for the purposes of Divine Worship.

3.] It is a day of worship, and therefore the principal duty of the day is that of attending and taking part in Divine Service. It is especially a day for the commemoration, before God and men, of our Lord's saving work, by the sacrifice and communion of the Holy Sacrament. The Lord's Supper should therefore be celebrated and administered in every Church on every Sunday, and should, as a rule, be partaken of by all faithful Christians.

4.] The day, which is one of rest from worldly labour, must also necessarily be, to some extent, one of recreation. To those who have abundant opportunities of exercise and pleasure on the other days of the week, it will be a fit day for some employment connected with works of charity; such as assisting in Sunday schools, visiting those who cannot get to Church, and other kindly acts. The occupations of home should be marked by reverence for the day; and mere amusement should not be made an object

except with very young children. To many it will be the only day on which they can enjoy fresh air and healthy exercise ; but those who avail themselves of part of the day for this purpose, ought never to forget that the worship of God is the first and highest duty of Sunday, and that they must not shut themselves out from engaging in it by out-of-door recreation.

5.] It is not to be supposed that the day has been sufficiently observed by an attendance at Church, and that then it becomes our own. On the contrary, every act which we do, and every enjoyment which we use on Sunday, should be used and done under the prevailing remembrance that it is a day specially set apart in honour of the Lord ; and that all occupations of the day should be engaged in under subordination to that principle.

All the Sundays of the year are distinguished by particular names, which indicate their position in the Christian year. These distinctive designations are as follows :—

Four Sundays “ *in Advent.*”

One, or two, Sundays “ *after Christmas.*”

From one to six Sundays “ *after the Epiphany.*”

“ *Septuagesima,*” “ *Sexagesima,*” and “ *Quinquagesima*” Sundays.

Six Sundays “ *in Lent.*”

“ *Easter Day.*”

Five Sundays “ *after Easter.*”

Sunday “ *after Ascension Day.*”

“ *Whitsunday.*”

“ *Trinity*” Sunday.

From twenty-two to twenty-seven Sundays “ *after Trinity.*”

The last Sunday in Lent is more conveniently called "the Sunday next before Easter;" and the last after Trinity, "the Sunday next before Advent." The number of Sundays after Epiphany and Trinity is regulated by the time at which Easter occurs: there being most Sundays after Epiphany and fewest after Trinity when Easter is latest, and *vice versâ* when Easter is earliest.

There are also other common names attached to some of the Sundays which it is convenient to know.

"Midlent Sunday" . . . the 4th Sunday in Lent.

"Passion Sunday" . . . the 5th Sunday in Lent.

"Palm Sunday" . . . the 6th Sunday in Lent.

"Low Sunday" . . . the 1st Sunday after Easter.

"Rogation Sunday" . . . the 5th Sunday after Easter.

Midlent Sunday is also called "*Mothering Sunday*" from the ancient custom of visiting parents and receiving their blessing on that day; or else from that of visiting the Cathedral or *Mother Church* of the Diocese on this day. It is also called "Refreshment Sunday" from some custom connected with the Lent Fast, which is evidently illustrated by the Gospel of the day.

Passion Sunday is so named because our Lord began on this day to make open prediction of His sufferings. The following week (not that in which Good Friday occurs) is the one properly called "Passion Week."⁶

Palm Sunday derives its name from the triumphal

⁶ In the North of England, Passion Sunday is called "*Carling Sunday*," and parched peas are universally eaten, under the name of Carlings. It is mentioned in the old rhyming enumeration of the Sundays in Lent and Easter Day.

"Tid, Mid, Misere,

Carling, Palm, and paste (or Pasch)—egg day."

entry of our Lord into Jerusalem on this day, as narrated in John xii. 1—15. The week following is known by the distinctive name of "Holy Week," as being that in which the sacred events connected with our Lord's sufferings occurred.

Low Sunday is probably called so as being the octave of Easter, repeating the Festival, but in a less ceremonious form.

Rogation Sunday is so named from the Rogation days between it and Ascension Day, which will be afterwards explained.

Three principal festivals are associated with Sunday, namely, Easter Day, the "queen of festivals;" Whitsunday, the birth-day of the Church; and Trinity Sunday, which commemorates the foundation doctrine of Christianity.

Easter Day has always been honoured by the universal Church as the chief holy day of the Church. Its name is traceable in its present form for many ages, and has doubtless been derived from the idea of sunrise, the natural rising of the sun in the East being thus taken as a type of the rising of "the Sun of Righteousness with healing in His beams." It is entirely a Christian festival, there being no special rite of the Jewish Dispensation connected with the day, except the waving of the sheaf of the first-fruits, a significant type, indeed, of the First-fruits of the Resurrection, but not signalizing the day as a festival of the Jews.

Whitsunday, on the other hand, is coincident with the great Jewish festival of Pentecost, which was the conclusion of the Passover season. It was the fiftieth day from the morrow of the Passover Sabbath; that is, the first day of the eighth week after the Passover.

It is supposed that the feast of Pentecost was instituted by God as a memorial of the day on which He gave the Law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of priests, and an holy nation" [Exod. xix. 5, 6]: an object of the day which makes its connexion with Whitsunday, the day when the Holy Ghost descended to sanctify a new Israel for "a peculiar people and a royal priesthood," very significant. But the prominent character of the day was that of a solemn harvest festival. Fifty days previously the first cut sheaf of *corn* was offered to God for a blessing on the harvest then about to begin. On the day of Pentecost two loaves of the first new *bread* were offered (with appointed burnt offerings) in thanksgiving for the harvest then ended; and this aspect of the Feast has also a striking significance. For as Christ was the "Corn of Wheat" which (having "fallen into the ground and died" on the day of the Passover) had borne much fruit when It sprung up a New and perpetual Sacrifice to God on Easter Day, so the 3000 baptized on the day of Pentecost were the first offering to God of the "One Bread" of the Lord's Body. [1 Cor. x. 17.]

The English name of the festival is of uncertain origin. Some derive it from Pfingsten, the German name of Pentecost. Others consider that it is White Sunday, so called from the appearance of the churches when filled with many of those who had been baptized during the previous Easter Season, and had now come, in white garments, to be confirmed.

Easter Day and Whitsunday are both honoured by the addition of Monday and Tuesday. With Christmas Day they are further extended, in a minor degree, to eight days, the octaves of the three festivals being

respectively, Low Sunday, Trinity Sunday, and the Circumcision.

Trinity Sunday may thus be considered as the completion of the Feast of Whitsuntide, and the natural summing up of Easter and all the other festivals which have marked the emphatic half of the Christian year.

§. *Festivals of our Lord, not Sundays.*

THE connexion between the various holy days of our Lord, and the two with which the Blessed Virgin's name is also conjoined, may be best seen by naming them in the following order. The Annunciation, Christmas Day, Circumcision, Epiphany, the Purification and Presentation in the Temple, Good Friday, Easter, and Ascension Day. Some of these yet remain to be noticed, and they will be referred to in the order in which they stand in the Calendar.

The Circumcision. This festival completes the festival of Christmas, as the rite of Circumcision may be said to have been the sealing token of the completeness of our Lord's Incarnation. It has been observed in connexion with Christmas Day from the most ancient times; and with New Year's Day since the beginning of the year was changed from the 25th of March to the 1st of January, in 1752, on the adoption of the "New Style."

The Epiphany. The name is Greek, and means *manifestation*. This day commemorates the manifestation of our Lord to the Gentiles, represented by the three wise men from the East. His manifestation as a Person of the Blessed Trinity, as the Light of the world, as the Messiah, as the Ruler of all things, as the human Sympathizer with humanity, as the Saviour

of all, as the Lord of the Church, and as the Judge of all mankind, are each brought under notice in the Scriptures appropriated to the Feast, and to the respective Sundays during the Epiphany Season.

The Purification. This festival has a double title, which is in full "*The Presentation of Christ in the Temple, commonly called The Purification of St. Mary the Virgin.*" This connexion of the two events is, doubtless, to show the close relation which the acts of the Blessed Virgin bore to the Incarnation of our Lord; and that she is most honoured by associating her with her Divine Son. The common name of this festival is *Candlemas Day*. It is the fortieth day after Christmas, that being the period at which the rites of Churching and Presentation were enjoined by the Law, to which our Lord thus showed His obedience.

The Annunciation, called in the Calendar of Proper Lessons "*the Annunciation of our Lady*," and commonly, "*Lady Day*." Being the 25th of March, it is exactly nine months before Christmas Day, and thus marks the fact of our Lord's Incarnation at the very time when the words of the angel were fulfilled by the Holy Ghost overshadowing the Blessed Virgin. On this day the year began under the "Old Style."

Ascension Day, commonly called "*Holy Thursday*," is forty days after Easter, that being the period which our Lord remained on earth after His Resurrection. It commemorates so great an event, the completion of the Saviour's work of Redemption by carrying our nature to the throne of God, that it ought to be as solemnly observed as Christmas Day. The fact to be remembered on the day is rather the appearance of the Human Nature of the holy Jesus in Heaven, than its disappearance from earth; and the provision which the

Church has made for the celebration of the day shows how large a place the Festival of the Ascension is intended to fill in her system of holy days.

Christmas Day, the day of universal gladness, which commemorates the birth of our Blessed Lord, bringing "Glory to God in the highest, peace on earth, and good will towards men." This festival is honoured, as are Easter and Whitsuntide, by being extended to the eighth day, which is the Feast of the Circumcision, and by three of the eight days being connected with it through those three classes of saints and martyrs exemplified by St. Stephen, St. John the Evangelist, and the Holy Innocents.

§. *Saints' Days.*

THERE are, thus, only sixteen of the holy days of the Church of England which are not directly connected with the Life and Work of our Lord, and even these sixteen cannot be said to be otherwise than so connected, since they commemorate St. John the Baptist His Forerunner, His Apostles and Evangelists, the Holy Angels His spiritual servants, and All Saints who have glorified Him by their death. It is the Lord of Angels and the King of saints who is honoured through His holy ones on all these days.

A very short notice of the persons commemorated on each day is all that can here be given.

The Conversion of St. Paul. This holy Apostle was converted from Judaism to Christianity a very short time after the Ascension of our Lord. Much of his subsequent life is recorded in the later chapters of the Acts of the Apostles, and some further light about it is to be gained from his fourteen Epistles, which form so

large a part of the New Testament. He suffered martyrdom at Rome on the same day with St. Peter, in the reign of Nero [A.D. 63]; but is commemorated by his wonderful conversion in which the continued care of Christ for His Church was so signally displayed.

St. Matthias was one of the seventy Evangelists sent forth by our Lord, and was chosen by the Apostles immediately after the Ascension to be "numbered with" them as an Apostle in the place of Judas. He was stoned and afterwards beheaded in Cappadocia, A.D. 64.

St. Mark the Evangelist, so called, not as one of the seventy but as the writer of the Evangel or Gospel. He accompanied St. Peter in his missionary travels, and the Gospel to which his name is attached was probably written at the dictation of St. Peter. The Church of Alexandria was founded by St. Mark, and there is an ancient Liturgy going by his name. He was martyred in old age by the Egyptian idolaters of the city, who bound him with cords and dragged him through their streets until he was dead. It is believed that his body was removed to Venice, where the Church of St. Mark was erected over his grave. Of the four evangelistic symbols mentioned in Ezekiel and the Revelation, that of the winged lion is appropriated to St. Mark.

St. Philip and St. James. These were both Apostles, the latter being St. James *the Less*, who was also called "the Just," and who wrote the Epistle contained in the New Testament. St. Philip is said to have been crucified and stoned upon the cross, at Hierapolis in Phrygia; and the martyrdom of St. James is mentioned by Josephus the Jewish historian, who says that he was thrown down from the roof of the Temple, but

being still alive was beaten to death with a fuller's club. This was in the ninety-sixth year of his age [A.D. 62]. He was the Apostle who remained in charge of the Church of Jerusalem, and appears to have been the head of the Apostolic Council mentioned in the Acts. No historical reason can be given for joining together the names of St. Philip and St. James. Perhaps it is done as an illustration of the fact that our Lord sent forth His ministers, not singly, but two and two to their work.

St. Barnabas is called an Apostle in the New Testament, and was long the fellow-worker of St. Paul. He was tortured and stoned to death in Cyprus, his native island.

St. John the Baptist. The history of this last prophet of the Old Dispensation, and first of the New, is recorded in the Gospels. The intimate relation between his birth and that of our Lord (six months after), and also the miraculous character of it, as well as the sanctification of the child even before birth, are the reasons why the *Nativity* and not the Martyrdom of St. John the Baptist is chosen for his chief memorial. But his Martyrdom is commemorated also on the Black Letter day, August 29.

St. Peter. Nearly all that is known about the greatest of the Apostles is contained in the Gospels, the Acts, and his own two Epistles. His later years were spent at Rome, where he was crucified with his head downwards, on the hill where the Vatican now stands, the same day that St. Paul was beheaded at Aquæ Silvæ, about three miles from the city, A.D. 63.

St. James (the Great), brother of St. John, and one of the three Apostles to whom our Lord manifested special revelations of His glory. He was beheaded by

Herod Agrippa, Tetrarch of Abilene, was the first of the Apostles who suffered martyrdom, and is the only one whose death is recorded in the New Testament. St. Paul was probably his successor in the number of twelve to which our Lord seems to have limited His Apostles.

St. Bartholomew is thought by some writers to be the same person who is called Nathaniel by St. John. He carried the Gospel to India, and suffered martyrdom by being flayed alive at the command of Astyages, King of Armenia.

St. Matthew, the Apostle and Evangelist, was also known by the name of Levi. He wrote the Gospel which goes by his name chiefly for the Jewish Christians. Whether or not he suffered martyrdom, is uncertain. The evangelistic symbol of St. Matthew is an angel, or a winged man, and is connected with the character of his Gospel as setting forth our Lord's Human Nature and descent from the beginning.

St. Michael and All Angels, a festival which has been observed from the earliest ages of Christianity in commemoration of the holy angels who are the servants of God, doing His pleasure; who were permitted to minister to our Lord at His birth, temptation, Agony, Resurrection, and Ascension; and who are also "sent forth to minister for them who shall be heirs of salvation." St. Michael is spoken of in Dan. x. 13; xii. 1, and in Jude 9, and Rev. xii. 7, and from the title given to him in the last passage, appears to be identical with the archangel spoken of by St. Paul in 1 Thess. iv. 16. Archangel means the "first" or "chief of the Angels."

St. Luke the Evangelist was the companion of St. Paul in his missionary travels. He wrote the Gospel

going under his name, probably at the dictation of St. Paul, or with his assistance: and he also wrote the Acts of the holy Apostles. He is said to have been skilled in painting, and to have left paintings of our Blessed Lord, and His holy Mother. St. Luke is also called the beloved *physician* by St. Paul. His evangelistic symbol is the ox, as connected with the Victim and Priest whose sacrifice he so minutely records.

St. Simon and St. Jude were both Apostles, but little is known of their history. St. Simon is called Zelotes and the Canaanite in the Gospels, and St. Jude is also called Thaddeus and Lebbaeus. St. Simon is said to have been sawn asunder (a kind of martyrdom mentioned in Heb. xi. 37), and St. Jude to have been crucified.

All Saints. On this day the Church reverently thanks God for all His saints who have glorified Him by their deaths, and whose names are not otherwise commemorated in the Calendar, "gathering up the fragments" of the one bread of the body mystical of her Lord, "that nothing be lost." It is a day worthy of general observance, and may be specially connected with the departed of our own time and our own circle.

St. Andrew, a younger brother of St. Peter, the *Protocletos*, or first-called of all the Apostles. He evangelized a large portion of the country which is now called Russia, and also Turkey in Asia, and was martyred on a *cross decussate* [X] at Patras, a town in the north of the Morea.

St. Thomas, surnamed *Didymus*, that is, the twin, of whom several important incidents are narrated in the Gospel, spread the Gospel in Parthia, Persia, and India. He was martyred by the Brahmins at Tapro-

bane, now called Sumatra ; and there are native Christians in India who still hold his name in special veneration as the founder of their Churches.

The three days after Christmas are affixed to that festival for its greater honour, and are named after *St. Stephen*, the first martyr who followed in the steps of his Lord ; *St. John the Evangelist*, who taught the Church most fully respecting the Incarnation ; and the *holy Innocents*, who were martyred in the place of the Holy Child, Jesus, by Herod, and who, being baptized in blood, are now “without guile,” and “follow the Lamb whithersoever He goeth.” Innocents’ day is one on which to bless God for any little ones who have been taken away by Him while their baptismal innocence was retained, and have thus been taken away from the evil to come, and placed near to Him who was once a Holy Child, and an innocent Sufferer. The Evangelistic symbol of St. John the Divine is the eagle, signifying that he soared in the highest regions of spiritual knowledge and truth.

§. *The Vigils of Festivals.*

EVERY festival is preceded by an Eve, which is a festive anticipation of the day itself. Some have also vigils, which are fast-days until Evensong. Some festivals have, however, no vigil appointed, because they occur during seasons which are otherwise festive, or are preceded by one of the minor festivals or “Black Letter Days.” The following is the Prayer Book list of the VIGILS or EVENS:—

| | | |
|--------------------------------|---|--|
| “The Evens or Vigils before | { | The Nativity of our Lord. |
| | | The Purification of the Blessed Virgin <i>Mary</i> . |
| | | The Annunciation of the Blessed Virgin. |
| | | Easter Day. |
| | | Ascension-Day. |
| | | Pentecost. |
| | | <i>St. Matthias.</i> |
| | | <i>St. John Baptist.</i> |
| | | <i>St. Peter.</i> |
| | | <i>St. James.</i> |
| | | <i>St. Bartholomew.</i> |
| | | <i>St. Matthew.</i> |
| | | <i>St. Simon and St. Jude.</i> |
| | | <i>St. Andrew.</i> |
| | | <i>St. Thomas.</i> |
| | | All Saints. |

NOTE,—That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.”

§. *Fasts.*

THE institution of fasting has been handed down to the Christian Church from the practice of the Old Dispensation, as shown in numerous parts of the Bible. Our Lord also fasted during the time of His humiliation, and the Apostles did so after His Ascension had removed the Bridegroom from their sight. The early Church observed many fasts, and kept them with great strictness. The Church of England has enjoined fasting as a matter of course in the Prayer Book, and has set forth two homilies on the subject. In addition to the Vigils, of which a table has been given above, the following days are enumerated by the Calendar as Fast days.

“DAYS OF FASTING OR ABSTINENCE.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after

| | |
|---|---|
| { | <ol style="list-style-type: none"> 1. The First <i>Sunday</i> in Lent. 2. The Feast of <i>Pentecost</i>. 3. <i>September</i> 14. 4. <i>December</i> 13. |
|---|---|

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY."

1.] *Lent* begins on Ash Wednesday and ends on Easter Eve, and does not include the Sundays among its forty days of fasting. Although the season plainly connects itself with our Lord's fast at the temptation (prefigured by the forty days' fasts of Moses and Elijah), it was not at once extended to forty days, but was observed in very early times by a fast of forty hours, beginning on Good Friday. The present period has, however, been in use for many ages, and all over the Christian world. The first day of Lent, Ash Wednesday, is marked by a special service, of which the "Commination" and the Holy Communion form a part. The last week, or Holy Week, is also marked by a solemn set of daily Lessons, Gospels, and Epistles, setting forth the sufferings of our Lord; and the Holy Communion is plainly to be celebrated on every day of that week.

2.] *Ember Days*. These are three days of each of the four weeks preceding the Ordination Sundays; and the name is an abbreviation of *Quatuor Tempora*,⁷ the four seasons or times. There is a special prayer to be used at Mattins and Evensong on every day during the Ember weeks; and as the Apostles laid their hands on those they ordained after "prayer and fasting," so there is a manifest fitness in such an observance among Christians.

3.] The *Rogation Days* are so called from the Latin word *rogare*, to ask or pray. They are days on which to ask the blessing of God on the fruits of the earth,

⁷ *Carfax*, in Oxford, from *Quatre Voies*, 'four ways,' is a similar abbreviation. See also note on p. 113.

and were formerly, as still in some places, celebrated by processions with prayer around the boundaries of the parish. There is a Homily for special use on these days, showing the importance that was formerly attached to them, and the Litany should be used on each day.

4] *Fridays*. As Sundays have ever been observed as festivals commemorative of our Lord's Resurrection, so Fridays have been kept as Fast days from the beginning of the Christian Church, in commemoration of the day on which He died for our sins. The observance of this weekly Fast is a great help to Christian life ; and it is an invariable consequence that Sunday is better kept as a day holy to the Lord when Friday is properly kept beforehand, than when no notice is taken of it. The characteristics of the Friday Fast have too often been transferred to the Sunday Feast ; and the day of gladness has thus been perverted from its proper object. *Good Friday* is the most solemn and binding of all Fridays ; it should be observed with as strict an abstinence from food as is possible, in token of our sorrow for sin, and in solemn preparation for Easter Day. No work should be engaged in but what is of the most necessary kind ; and the festivities which are often used upon this solemn day are especially to be shunned by all good Christians who reverence their Lord, and remember of what Good Friday is a memorial.

The manner in which Fasting Days in general are to be kept, requires a few words. The early Christians (as the Jews before) observed them very strictly, abstaining altogether from food till the evening during

Lent, and until 3 P.M. on all Wednesdays and Fridays. The Church of England has not expressly defined any rule on the subject, but in the Homilies on Fasting the habits of the early Church are urged as an example. Such habits are, however, scarcely possible to the majority of persons in the present day; or, at least, if adopted, they are likely to incapacitate them for their proper duties, the ordinary diet of modern life being seldom much more than sufficient to meet the requirements of the day's labour. Most persons may yet diminish the quantity of their food on fast days without any harm resulting; many can even *abstain safely from animal food* altogether; all can deny themselves such delicacies as they may properly enjoy on other days, and can also abstain from mere amusements.

The objects of fasting are well stated, in the first Homily on the subject, to be these. (1) "To chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit." (2) "That the spirit may be more fervent and earnest in prayer." (3) "That our fast be a testimony and witness with us before God of our humble submission to His high Majesty."

Keeping these three objects in view, common sense and a real desire to make abstinence from food and luxuries answer a spiritual end, will lead any rational person to a judicious and pious rule of fasting applicable to their own case.

§. *Black Letter Days.*

THE Calendar contains not only the Holy Days mentioned in the preceding sections, but also sixty-seven other days distinguished by the names of Saints or events, whom or which they commemorate.

These lesser festivals are not intended to be days of general obligation, marked by cessation from labour and special services ; and to make the difference between them and the others conspicuous, the lesser days are printed in black ink, and are hence called by the convenient name of "*black letter days*," while the Holy Days are printed in red ink, and are so called "*red letter days*." But as the lesser festivals are in the Calendar, they are there for a religious object, and cannot be passed over as having no place in the system of the Church of England. They commemorate many very venerable names, some of them persons to whom the Church is only less indebted than to the Apostles and others of especial note in the Church of England.⁸ There are also several important events, such as the Transfiguration of our Lord, commemorated, which may well be honoured by being thus marked in the solemn diary of the Church. As, however, there are no special directions given for their observance in the Prayer Book, we must consider that the mode in which the formal recognition of these Saints and events is practically carried out must be left to private devotion.

The following is a list of the Black Letter Days, with such short notices as space will permit. Some have been already noticed in the chapter on the great Christian writers of early days, and references are here given to the page in which these notices occur.

⁸ Though there are some remarkable exceptions, as of St. Aidan the great Bishop of Lindisfarne, and St. Cuthbert his successor, whose name was a watchword of piety for centuries in Northumberland, Durham, and England generally. The name of St. Thomas of Canterbury was illegally expunged by Henry VIII., and has never been recognized in the Calendar since.

- Jan. 8. *St. Lucian*, Priest and Martyr, of the French Church⁹ in the third century.
- 13. *St. Hilary*, Bishop and Confessor. [See p. 186.]
- 18. *St. Prisca*, Virgin and Martyr, of the Roman Church in the third century.
- 20. *St. Fabian*, Bishop and Martyr, is mentioned by Eusebius. He was Bishop of Rome in A.D. 236, and died a martyr in the persecution of Decius, A.D. 250.
- 21. *St. Agnes*, Virgin and Martyr, a young girl whose martyrdom was of such a cruel character, and who was herself so holy an innocent, that her name became known through the whole Church. She suffered her cross and won her crown A.D. 304 (as St. Augustine records), at the age of thirteen.
- 22. *St. Vincent*, Spanish Deacon and Martyr, in A.D. 304.
- Feb. 3. *St. Blasius*, an Armenian Bishop and Martyr, was tortured to death with wool combs, A.D. 316. Hence the guild of wool combers chose Feb. 3 for their annual festival.
- 5. *St. Agatha*, a Sicilian Virgin and Martyr, suffered a cruel martyrdom A.D. 253, having refused to save herself by giving up her virtue to the Roman governor of the province.
- 14. *St. Valentine*, Bishop and Martyr, beheaded at Rome A.D. 270.
- Mar. 1. *St. David*, Archbishop of Menevia, in 544. From him the see and city has ever since been called St. David's.

⁹ In early ages there was a very intimate connexion between the Churches of England and France, which probably is the reason why so many French Saints are commemorated in our Calendar.

Mar. 2. *St. Chad* or *Cedde*, Bishop of Lichfield, was one of the noble band of missionaries who went forth from Lindisfarne under the guidance of *St. Aidan*. He died in A.D. 673 of a pestilence.

— 7. *St. Perpetua*, Mauritanian Martyr, mentioned by Tertullian and *St. Augustine*. She suffered by being tossed to death by a wild cow in the amphitheatre of Carthage, A.D. 203.

— 12. *St. Gregory the Great*, Bishop of Rome and Confessor. It was to his loving zeal for souls that England was indebted for the mission of *St. Augustine* in the beginning of the seventh century.

— 18. *St. Edward*, King and Martyr, son of King *Edgar*, cruelly murdered at Corfe Castle by his mother-in-law, *Elfrida*, when aged only sixteen. The murder was so cruel, and the death so martyrlike, that this day was a kind of national expiation.

— 21. *St. Benedict*, Abbot, the founder of the great Benedictine order of monks by whom our cathedrals were built, and many other great Christian works effected. He died A.D. 543.

Apr. 3. *St. Richard*, Bishop of Chichester, A.D. 1245—1253.

— 4. *St. Ambrose*, Bishop of Milan. [See p. 187.]

— 19. *St. Alphege*, Archbishop of Canterbury, stoned to death at Greenwich by the Danes, A.D. 1012, on the spot where the Parish Church of *St. Alphege* now stands.

— 23. *St. George*, Martyr, a Christian officer in the

army of the persecutor Dioclesian, who was tortured and beheaded for boldly pulling down the edicts against Christians which the Emperor had caused to be fixed to the church doors. Since 1220 he has been regarded as the Patron Saint of England ; and the Order of the Garter is connected with his name. The legend of St. George and the Dragon is probably founded on his bold opposition to the greatest persecutor Christians ever had.

- May 3. *Invention* (or finding) of the Cross by Helena, an Englishwoman, and mother of the Emperor Constantine the Great. There is much probability in the story of this discovery, which is said to have taken place A.D. 326, under the heathen temple which had been contemptuously built on Calvary.
- 6. *St. John the Evangelist, ante portam Latinam*, commemorates the fact that St. John was thrown into a cauldron of hot oil, *in front of the Latin gate* at Rome, and that he was miraculously preserved from harm. He was then banished to Patmos, where he wrote the Revelation.
- 19. *St. Dunstan*, Archbishop of Canterbury, A.D. 988.
- 26. *St. Augustine*, first Archbishop of Canterbury, A.D. 604. He did a great work for God in converting the Saxon conquerors of England, including King Ethelbert ; and may be considered as, under Providence, a second founder of the Church of England.
- 27. *The Venerable Bede*, Priest, of Jarrow, in Dur-

ham. A holy man who did much service for God in the Church of England by his pen and his example. He died A.D. 735, and his remains lie in the Galilee of Durham Cathedral, under a stone inscribed—

“Hac sunt in fossa
Bedæ venerabilis ossa.”

- June 1. *St. Nicomede*, Roman Priest and Martyr, in the time of the Emperor Domitian.
- 5. *St. Boniface*, Bishop of Mentz, and Martyr, was a Devonshire clergyman, originally named Winfrid, who went to Germany (when central Europe was heathen) as a missionary, was first Bishop of Mentz, A.D. 749, and suffered martyrdom in the midst of his Apostolic labours.
- 17. *St. Alban*, Martyr, an officer of the Roman army in England, who became the first English Martyr, at Verulam, now called St. Alban's, A.D. 303.
- 20. *Translation of Edward, King of the West Saxons*, the removal of King Edward's body from Wareham to Shaftesbury, three years after his death. [See March 18.]
- July 2. *Visitation of the Blessed Virgin Mary*. The visit of St. Mary to Elizabeth. [Luke i. 39—56.]
- 4. *Translation of St. Martin, Bishop and Confessor*. The removal of his body to Tours, A.D. 473.
- 15. *St. Swithin*, Bishop of Winchester, translated. The removal of St. Swithin's body to the interior of Winchester Cathedral.

He was a very holy Bishop, the tutor of good King Alfred, and Chancellor of England.

July 20. *St. Margaret*, Virgin and Martyr at Antioch in the third century.

— 22. *St. Mary Magdalen*. This day had a proper service in the first English Prayer Book ; but it was expunged by Puritan influence, and has never been restored.

— 26. *St. Anne*, mother to the Blessed Virgin Mary.

Aug. 1. *Lammas Day*, a corrupt form of "*Loaf Mass Day*," when the first cut corn used to be made into a loaf and offered at the Altar, after the pattern of the wave sheaf at the Passover.

— 6. *The Transfiguration of our Lord*.

— 7. *Name of Jesus*.

— 10. *St. Laurence*, Archdeacon of Rome, and Martyr, A.D. 258. He was burnt on a hurdle used as a gridiron.

— 28. *St. Augustine*, Bishop of Hippo, Confessor and Doctor. [See p. 190.]

— 29. *St. John the Baptist*, beheaded.

Sept. 1. *St. Giles*, Abbot and Confessor, a French hermit of the eighth century.

— 7. *St. Enurchus*, Bishop of Orleans, A.D. 340.

— 8. *Nativity of the Blessed Virgin Mary*.

— 14. *Holy-Cross Day*, observed in commemoration of the Cross becoming the glory instead of the shame of the world ; and of its adoption as the ensign of his empire by Constantine, the first Christian Emperor. The Wednesday, Friday, and Saturday after Holy-Cross Day are Ember Days.

- Sept. 17. *St. Lambert*, Bishop and Martyr of and at Maestrecht, A.D. 709.
- 26. *St. Cyprian*, Archbishop of Carthage, and Martyr. [See p. 183.]
- 30. *St. Jerome*, Priest, Confessor, and Doctor. [See p. 190.]
- Oct. 1. *St. Remigius*, Bishop of Rheims in the sixth century. He converted and baptized Clovis, the founder of the old French monarchy.
- 6. *St. Faith*, Virgin and Martyr, of the third century.
- 9. *St. Denys*, Bishop and Martyr. [In the Calendar of the original Prayer Book this saint is called “the Areopagite ;” but this is probably a mistake, the day of St. Dionysius the Areopagite being Oct. 3.] A great Bishop of Paris, martyred in the third century.
- Oct. 13. *Translation of King Edward the Confessor*—that is, of his remains, in 1163, when they were placed, where they still remain, in the chapel called after his name in Westminster Abbey. His throne is used by the Sovereigns of England at their coronation.
- 17. *St. Etheldreda*, Virgin, Queen of Northumbria, who founded Stow (the ancient Cathedral of Lincoln), and the Cathedral of Ely.
- 25. *St. Crispin*, Martyr, A.D. 308, one of two brothers who maintained themselves, while propagating the faith, by making shoes, as St. Paul did by making tents. They were martyred at Soissons, in France.
- Nov. 6. *St. Leonard*, Confessor, a nobleman at the

Court of Clovis, who retired to live a hermit life, in the sixth century.

Nov. 11. *St. Martin*, Bishop and Confessor, who was Bishop of Tours in the fourth century, and greatly venerated for his holiness and charity. [A.D. 397.]

— 13. *St. Britius*, Bishop of Tours after the death of St. Martin. [A.D. 444.]

— 15. *St. Machutus*, Bishop, an Englishman of the sixth century, who founded the French see named after him St. Malo.

— 17. *St. Hugh*, Bishop of Lincoln in the twelfth century, who rebuilt Lincoln Cathedral, and in part with his own hands.

— 20. *St. Edmund*, King and Martyr. He was taken by the Danes in 870, and refusing to give up the faith, was shot to death with arrows at the place now called *Bury St. Edmund's*.

— 22. *St. Cecilia*, Virgin and Martyr, a noble lady of Rome, who was martyred in A.D. 230. She has always been regarded as the patron saint of music.

— 23. *St. Clement*, first Bishop of Rome and Martyr. [See p. 178.]

— 25. *St. Catharine*, Virgin and Martyr, was the daughter of a King of Egypt, tortured to death on four spiked wheels by the tyrant Maximian, A.D. 307.

Dec. 6. *St. Nicholas*, Bishop of Myra, in Lycia. Patron saint of sailors and of schoolboys. [A.D. 342.]

— 8. *Conception of the Blessed Virgin Mary*.

— 13. *St. Lucy*, Virgin and Martyr, A.D. 305. The Wednesday, Friday, and Saturday after are Ember Days.

Dec. 16. *O Sapientia*, the first words of the following anthem, which was once sung on the evening of this day, and followed by six others till Christmas Eve, all containing invocations of our Lord under some of His Scriptural titles : “ O Wisdom, which camest out of the Most High, reaching from one end to the other, mightily and sweetly ordering all things ; come and teach us the way of understanding.”

— 31. *St. Silvester*, Bishop of Rome at the time of the Council of Nicæa.

XII.

A Short Explanation of Words

USED IN CHURCH HISTORY AND THEOLOGY.

Absolve, to loose, to set free from the bondage of sin.

Absolution, the name given to the form of words by which a penitent person is absolved. The forgiveness of sins, on earth, by the Son of Man, through His agents, the Bishops and Priests of the Church.

Abstinence, see *Fasting*.

Actual sins, sins of thought, word, or deed; that is, all sin which is not original, or birth sin.

Adoration, worship; to be given to God alone.

Advent, a coming. The first Advent of Christ was His Birth; the second Advent will be His coming to judge the world.

Agnus Dei, the Lamb of God. The name given to the prayer, "O Lamb of God that takest away the sins of the world."

Alms, the offering of money or goods to God for the use of His poor and Church.

Altar, the holy table (of wood or stone) on which the Holy Sacrament, and alms are offered to God. "The Lord's Table" is the name by which it is usually called in the Prayer Book. It is not there

called the *Communion* Table, as that name signifies that it is the table of those who communicate rather than the Table of the Lord.

Amen, verily, truly. The word is Hebrew, and is used at the end of prayers, hymns, and creeds as an emphatic token of assent ; *so be it* at the end of prayers, *so it is* at the end of creeds.

Angel, literally a *messenger*. The word is generally used for the spiritual beings who stand in the presence of God, and do His bidding ; but it is also used in the Revelation for the Bishops of the Seven Churches.

Antinomians, a sect who believe themselves to be beyond the necessity of submitting to moral laws (*anti* = against, *nomos* = law).

Antichrist, historically, any opponent of Christ : prophetically, the person who will eventually set up a kingdom against the kingdom of Christ. Mahomet was, in his time, an Antichrist.

Apocalypse, the Greek name of the book of the Revelation of St. John.

Apocrypha, the name given to those books of the Bible which are not part of the Old or New Testament.
[See p. 7.]

Apostate, one who forsakes Christianity.

Arians, those who follow the heresy of Arius, believing that our Lord is a created Being, and therefore not really God.

Articles, XXXIX., a number of statements respecting the belief of the Church of England where it differs from that of Rome, and from that of Protestant Dissenters.

Asceticism, very severe self-discipline, or self-denial.

Assurance, perfect confidence, instead of hope, respecting one's salvation.

Atheists, those who profess to believe that there is no God.

Atonement, the making at one of God and sinful man through the Person and work of Christ.

Attributes, the distinctive qualities of the Godhead, such as infinite goodness, justice, or love.

Baptism, the name of a sacrament, in which a person is dipped in water, or has water poured upon him, while the words ordained by our Lord are said.

Baptists, a name assumed by the sect which refuses Baptism to Infants, but baptizes grown-up persons.

Benedicite omnia opera—"O all ye works, bless ye"—the first words of the Canticle sometimes used instead of *Te Deum* after the first Morning Lesson.

Benedictus—"Blessed be"—the first words of the song of Zacharias, used after the second Morning Lesson.

Bible, the Book. [See p. 1.]

Blasphemy, speaking words against, or to the dishonour of, any Person of the Holy Trinity.

Canon, a rule. The name is applied (1) to the authorized collection of books called Holy Scripture,—the *Canon of Scripture* meaning those books and those only which are decided by the Church to be inspired; (2) to the Laws of the Church, which are called *Canons Ecclesiastical*. The word is also used as the title of Cathedral officers.

Canticles, sacred songs, as the Song of Solomon, the hymn of the Blessed Virgin, and that of Simeon.

Catholic, general or universal; that which is in all parts of the world; that which has been believed

always, every where, and by all ; that which is believed on the authority of the Church.

Chancel, the eastern division of a church, set apart for the Celebration of the Holy Communion, and as the place of the clergy and others who minister in Divine Service.

Christen, the shortened form of *to Christian*, that is to baptize.

Church, (1) the mystical Body of Christ, that is, the fellowship of all baptized persons. (2) Any branch of Christ's universal Church planted among a separate people, as the Church of England, the Church of France, the Church of Russia. (3) The Bishop, clergy, and laity of a diocese. (4) Any building *consecrated by a Bishop* as a place for Divine Worship, and having a parish annexed to it.

Clergy, Bishops, Priests, and Deacons.

Clerk (*clericus*), a clergyman. *Lay-clerks* are the singing-men of cathedral and other churches.

Co-eternal, equally everlasting.

Collect, a short prayer in which several petitions are *collected* in a condensed form. [See p. 43.]

Commination, a threatening ; the name given to the special service for Ash-Wednesday.

Communion, fellowship with others ; hence, the *Communion of Saints*, which is the fellowship of all faithful Christians living and dead ; and *the Holy Communion*, which is fellowship with Christ and His members through the Blessed Sacrament.

Confirmation, the laying on of hands by a Bishop for the purpose of *confirming* the blessing of Baptism, and *establishing* young Christians *firmly* in a state of grace.

Congregationalists, a name for the sect of Independents.

Consecrate, to make sacred ; to set apart for sacred use.

Consubstantial, the same in substance with.

Conversion, a turning from sin ; a turning back to holiness.

Convocation, the third estate of the realm, a representative assembly of the Church of England, composed of Bishops in one house, and Deans, Archdeacons, and Proctors or elected clerical members, in the other.

Covenant, an agreement between two or more persons.

Creed, a name formed from the word *credo*, *I believe*, and signifying the Belief.

Curate, used in the Prayer Book for the clergyman who has formally received the cure or care of souls, as Rector or Vicar, from the Bishop of the diocese. Its common use is exactly the reverse, for those who have *not* thus received the cure of souls, but have only been licensed to assist the real Curate.

Deists, those who profess to believe that there is a God, but practically deny that He takes any part in the government of the world, or any interest in the goodness or wickedness of men.

Deus misereatur, "God be merciful," a psalm sometimes used instead of *Nunc Dimittis*.

Deuteronomy, the second law ; a repetition of the law of which the first statement is in Exodus, Numbers, and Leviticus.

Dissenters, those who separate themselves from an established religion.

Dominicans, the order of friars founded by St. Dominic in 1221. They were the *Black* or *preaching Friars*.

Donatists, the followers of Donatus, an African sectarian of the fourth century.

Doxology, a hymn composed with theological exactness. The *lesser doxology* is the *Gloria Patri*, the *greater doxology* is the *Gloria in Excelsis*. [See these words.]

Eastern Church, a term used collectively for the Churches which formerly made part of the Eastern Empire of Rome. The Russian Church is of this Communion, as well as those of Greece, Palestine, Turkey, &c.

Ebionites, a primitive sect of heretics.

Eclectic, a professed selection of the good parts from every sect or creed.

Edification, a building up in the spiritual Temple of the Holy Ghost, Christ's mystical Body the Church.

Elder, a Presbyter. [See p. 59.]

Election, God's mysterious choice of those who are to be placed in the way of salvation.

Elements, the water used in Holy Baptism, the Bread and Wine used at the Holy Communion.

Ember-Days, the Wednesday, Friday, and Saturday before the four Sundays at Lent, Whitsuntide, September, and Advent, when Priests and Deacons are ordained. [See pp. 113, 233.]

Epicureans, a sect of heathen philosophers, the followers of Epicurus, they are named in Acts xvii. 18. They made pleasure the highest object of life.

Epiphany, the Greek form of the word *manifestation*, used as the name of the season when the Light of the world was first displayed before mankind.

Eternity, duration without beginning, and without ending. God only is truly eternal; but the word is often used with reference to future duration only.

Eucharist, a "sacrifice of praise and thanksgiving," that is, the Bread and Wine sacrificed to God with praise and thanksgiving when consecrated for the Holy Communion, and thus made the Body and Blood of Christ.

Evangelical, belonging to, or consistent with the Holy Gospels.

Eve or *Even*, the time after noon on the day before a Festival.

Excommunication, (1) shutting a person out from the Holy Communion; (2) cutting a person off from all Christian privileges, so that he is to be considered as a "heathen man" until restored to the fellowship of the Church by proper authority.

Exodus, a going forth from; hence given to the book which records the departure of the Israelites from Egypt.

Exorcism, the driving out of evil spirits.

Faith, a gift of God accompanying the grace bestowed in Baptism. By it (1) the intellect is elevated in its perceptions, so as to have a higher knowledge of God and of spiritual things; and (2) the affections are elevated so that they can exercise a more perfect trust in God. Faith is developed by training; and may also be injured and destroyed by disuse and abuse.

Fall of Man, the degeneration of nature, or spiritual change from good to bad, which resulted from Adam and Eve's sin. [See p. 166.]

Fasting, taking less food than usual, or none at all, for the sake of spiritual self-discipline. Fasting before the Holy Communion, and on Good Friday, must also be considered as an act of reverence towards our Blessed Lord. [See p. 235.]

Fathers, the early Christian expounders of Christian truth and practice. The term is generally confined to the writers of the five hundred years succeeding the Apostolic age.

Feasts or Festivals, all Holy Days which are not Fasts. [See p. 214.]

Franciscans, an order of monks founded by St. Francis of Assisi in 1209, called *Grey Friars*, or *Minorites*.

Genealogy, a list of forefathers, such as those in St. Matt. i., St. Luke iii., Gen. xi., and in the first book of Chronicles.

Genesis, origin, generation; hence the name of the book which tells about the origin of mankind, and of God's chosen people.

Gentiles, a name given by the Jews to all who were not of their nation.

Gloria in Excelsis, "Glory in the highest," the first words of the final hymn in the Communion Service when said in Latin.

Gloria Patri, "Glory to the Father," the first words of the short anthem used after each Psalm and elsewhere.

Gospel, glad tidings; "good spell" is the ancient English origin of the word.

Greek Church, a name often used for the Eastern Church generally.

Hallelujah, the Hebrew word for "Praise ye the Lord."

It is sometimes spelt *Alleluia*.

Heathen, a term generally used for nations which have never been Christian.

Heresy, belief in a doctrine condemned by the Church.

Herodians, a Jewish sect who seem to have thought that Herod would prove to be the Messiah.

Hosanna, a Hebrew word signifying "Save, we beseech Thee," used in the sense in which we say "God save the Queen."

Iconoclasts, Eastern enthusiasts of the 8th century, who broke all images in churches.

Immaculate, without spot or impurity. Our Lord was conceived by a Virgin, and therefore without sin; but the term "*Immaculate Conception*" is used by Romanists to signify the conception of the Blessed Virgin herself by her mother, of which nothing whatever is known, either from the Bible or history.

Incarnation, a Latinized name for the act by which the Eternal "Word was made flesh," and also for the doctrine that He became and remains Man as well as God.

Incomprehensible, without limit of space. The word is used in this sense, *and not in that of unintelligible*, in the Athanasian Creed.

Independents, a sect (otherwise named Congregationalists) which professes to be free from all control beyond that of the congregation in respect to religious matters.

Infallibility, the impossibility of falling into error.

Inspiration, the influence of God the Holy Spirit upon the prophets, and the writers of the Holy Scriptures. It has, doubtless, been extended to many other persons, and especially to the Apostles.

Intermediate state, the condition of the soul when separated from the body, that is, between death and the resurrection. [See p. 173.]

Introit, the hymn or psalm which is sung while the clergy are entering the place where the Holy Communion is to be celebrated. The literal meaning is "the entrance."

Invitatory, a Canticle sung before the Psalms, such as the *Venite*, or that used on Easter Day in place of it.

Jansenists, a large Roman Catholic sect founded abroad by a Bishop named Jansen, in the 17th century. Their views resemble those of Calvin in many points.

Jesuits, a Roman Catholic order founded by Ignatius Loyola in the sixteenth century. They are the chief supporters of Papal usurpations.

Jubilate Deo, "O be joyful in the Lord," the Canticle occasionally used after the Morning Second Lesson.

Judaism, the religion of the Jews.

Justification, (1) the being made just, or righteous; (2) the being accounted just.

Kyrie Eleison, or simply *Kyrie*, the Greek for "Lord have mercy," or "O Lord" alone. The term is used for the Responses after the Commandments; but means properly the three versicles used after the Apostles' Creed, and elsewhere.

Laity, literally the "Laos," or "people" of the Lord ; generally used to signify all who are not clergymen.

Levitical, belonging to the tribe of Levi ; used generally to signify the Mosaic dispensation.

Leviticus, the book of the Levitical Law.

Liturgy, the form for the celebration of the Blessed Sacrament. The word is loosely used for all forms of public prayer.

Lutherans, the followers of Luther, who originally seceded from the German branches of the Roman Communion at the time of the Reformation.

Maccabees, (1) a family of Jewish rulers between the time of Malachi and Herod the Great. (2) Two books of the Apocrypha.

Magnificat, "Doth magnify;" the first word of the Canticle of the Blessed Virgin Mary, which is used after the First Evening Lesson.

Mahometans, the followers of the false prophet Mahomet. [See p. 198.]

Manichees, a sect of ancient heretics. [See p. 198.]

Materialists, those who disbelieve the existence of spirits, and more or less, in that of the soul, or of God.

Maundy Thursday, the Thursday before Easter, the day when our Lord gave commandment respecting the Holy Sacrament, as the proof of obedience to His commandment respecting love.

Mediator, one who stands between, to reconcile and make at one.

Messiah, the Hebrew form of the Greek word Christ, meaning "The Anointed One."

Methodists, a general name for the followers of John

Wesley, who first received the name as that belonging to those who use *method* in the religious life.

Militant Church, the Church during the time of its earthly war against sin.

Millennium, a thousand years' reign ; many Christians believe in such a reign of our Lord on earth at a future period.

Miracle, a supernatural act ; generally used of those only which are effected by Divine power.

Monophysites, an heretical sect of Eastern Christians, who believe that our Lord had only one nature (*monos physis*) ; a human body added to the Godhead.

Monothelites, an heretical sect of Eastern Christians, who believe that there was no human struggle of the human will against the Divine Will in our Lord's sufferings, but that He only possessed one Will (*monos thelos*) in His two Natures. This was a natural extension of the previously named heresy.

Montanists, the followers of Montanus, a heretic of the second century.

Moravians, a sect founded by Count Zinzendorf, the friend of John Wesley.

Mormonites, a sect founded about thirty years ago by an American impostor named Joseph Smith, who professed to have had the "book of Mormon" revealed to him as a new Bible, and enjoined gross profligacy on his followers, under the pretence that polygamy was the privilege of "Latter Day Saints." The principles of the sect are very antichristian.

Mortification, literally "the killing" of sin. It means

any self-denial, especially a severe one, by which sin is overcome.

Mystery, a truth of which the meaning is not at all, or only partially, revealed. Such is the Mystery of the Holy Trinity, and such the doctrine of Christ's work in the Sacraments.

Nave, that part of the church appropriated to the laity.
Nestorians, an Eastern sect, founded by Nestorius in the fifth century. They hold dangerous principles respecting the Person of our Lord, denying the personal union of His two Natures.

Nicene, the Council, Canons, and Creed of A.D. 325 are so called from the first being assembled at a town named Nice or Nicæa.

Nicolaitanes, the followers of some early misbeliever named Nicolas, mentioned by our Lord in the message given to St. John for the Church of Pergamos. Nicolas means in Greek the same as Balaam does in Hebrew ; and, from the reference made to the latter in connexion with the Nicolaitanes, it is probable that they both *misled God's people* by some profligate principles such as are held by the Mormonites.

Novatians, the followers of Novatus, an African heretic of the third century.

Numbers, a book of the Old Testament, so called because it relates some details respecting the genealogies and census of the Israelites, or because it refers to the time at which the census was taken by Moses.

Nunc Dimittis, "Now lettest Thou [Thy servant] depart," the Song of Simeon, used after the second Evening Lesson.

Oath, a solemn promise made in the Name of God.

Oblation, an offering solemnly made to God. In the Prayer for the Church Militant, the word refers to the unconsecrated Bread and Wine; in the Prayer of Consecration it refers to our Blessed Lord's own offering of Himself.

Octave, the eighth day of a Festival, or the whole period of eight days to which the principal Festivals properly extend.

Orders, Holy, the three orders of Bishop, Priest, and Deacon.

Ordinal, the book which contains the form used for ordaining or making Bishops, Priests, and Deacons.

Ordinary, the person who has ecclesiastical jurisdiction over the clergy or church of a parish, as the Bishop or Archdeacon. The word is used for other Church judges.

Original sin, the alienation of human nature from God by its derivation from the fallen nature of Adam and Eve. The term is also used for the inclination towards sin which still remains even in the regenerate.

Orthodox, in accordance with the doctrine of the Church.

Paganism, the idolatrous religions of the ancient world.

Pantheism, the belief that God is a power diffused through every thing, instead of a Personal God who creates and preserves every thing by His Power. The word means that all things are God.

Parable, a narration of some real or imaginary event

which is intended to be interpreted with a spiritual meaning.

Paradise, (1) the happy abode of Adam and Eve before the Fall; (2) the place where the souls of the righteous dwell during the intermediate state.

Passion, suffering, used almost exclusively of our Blessed Lord's sufferings.

Pastor, a shepherd. Christ having called Himself the Good Shepherd or Good Pastor, the name has been assumed for His ministers.

Patriarch, the head of a tribe, or ancestor of a family.

Pelagians, the followers of a Welsh heretic named Morgan (Pelagios in Greek) in the fifth century. They believed that there was no original sin, and denied any necessity for God's prevenient grace, in order to the beginning of a good life. The heresy is always being reproduced.

Pentateuch, the Greek name for *the five books* of Moses.

Pentecost, the Greek name for the "Feast of weeks," fifty days after the morrow of the Passover Sabbath; Whitsunday. [See p. 223.]

Pharisees, a sect of the Jews who professed great strictness in observing the Law.

Predestination, God's unrevealed foreknowledge and purpose with respect to the future salvation of every soul.

Presbyter, an elder, a priest.

Presbyterians, a sect originated at the Reformation with the intention of continuing the Church without Bishops, which is an impossibility. [See pp. 59 and 106.]

Prophet, one inspired by God to speak in His Name respecting current or future events.

Proselyte, a convert.

Protestant, a name given to certain persons who protested against a law made by the Emperor Charles V. and his Diet in 1529. It is assumed by many as protesting against the errors of the Church of Rome; but the word is not found in the Church of England formularies. So many heretics and schismatics are also Protestants, that the word is going out of use among Church people, as one which has lost much of its proper meaning.

Quadragesima, the first Sunday in Lent, so called as being about forty days from Easter.

Quick, the old English word for the living as distinguished from the dead.

Quicunque vult, the first Latin words of the Athanasian Creed, translated by the first two English words.

Quinquagesima, the Sunday which is about fifty days before Easter.

Redeemer, a name given to our Blessed Lord, as having ransomed, or bought off sinners from their bondage by His death.

Reformation, a forming anew out of old materials. So the modern Church of England was re-formed out of the mediæval Church of England.

Regeneration, a begetting, or being born, anew; the spiritual effect of Holy Baptism. It was the name originated for Baptism by our Lord Himself. [See St. John iii. 3—7.]

Resurrection, a rising again, that is, the re-union of body and soul after their separation by death.

Revelation, an *unveiling* of truth by God.

Rite, a religious ceremony.

Ritual, the ceremonial part of religion.

Romanists, an English sect, originally founded in 1569 (the eleventh year of Queen Elizabeth's reign), by a bull of Pope Pius V. They have ever since adhered slavishly to Roman principles and usages in preference to those of the National Church.

Rubric, the rules for Divine Service, so named from the Latin word signifying *red*, in which colour they are usually printed.

Sabaoth, hosts. "Lord God of Sabaoth," in the *Te Deum*, means the same as "Lord God of hosts" in the *Ter Sanctus*.

Sabbath, rest. The Sabbath day is the day on which God *rested* from His work of creation. Saturday.

Sabellians, the followers of a heretic of the third century, named Sabellius.

Sacrament, an outward and visible sign, ordained by Christ, of an inward and spiritual grace, given by Him as its accompaniment.

Sacrifice, a solemn offering made to God according to His ordinance, for His honour, and for the benefit of sinners, as in the Holy Communion.

Sacrilege, the profanation or robbery of churches, or any thing else which has been solemnly consecrated to God's use and service.

Sadducees, a Jewish sect which took its name from Sadoc, and the principal of whose tenets were a disbelief in spirits, angels, and the resurrection.

Samaritans, the people of Samaria, a mixed race, half Jewish and half idolatrous in their religion.

Sanctification, the work of God the Holy Ghost in making persons holy (*sanctus*, holy).

Satan, a Hebrew word signifying the adversary of God and man.

Scribes, writers : copyists of the Holy Scriptures.

Scriptures, writings : Holy Scriptures, the books of the Holy Bible.

Septuagesima, the Sunday representing the *seventieth* day before Easter.

Septuagint, a Greek version of the Old Testament, so called because made by *seventy* or *seventy-two* learned men at Alexandria, about 250 years before the coming of our Lord.

Sexagesima, the Sunday representing the *sixtieth* day before Easter.

Socinians, the followers of Socinus, an Italian heretic of the sixteenth century. They deny the Divinity of our Blessed Lord.

Stoics, an ancient sect of Greek philosophers, mentioned in Acts xvii. 18.

Supernatural, that which it is plainly impossible to account for by ordinary natural causes ; as (for example) St. Peter's escape from prison ; or St. Paul's sudden blindness and restoration to sight ; regeneration by Baptism ; the Real Presence in the consecrated elements.

Swedenborgians, the followers of Swedenborg, a Swedish philosopher of the last century, who pretended to have received Divine revelations altogether changing the face of Christianity.

Synagogues, buildings in which the Holy Scriptures were read and expounded, and prayers offered by the Jews who lived at too great distance from Jerusalem to have constant access to the Courts of the Temple.

Tabernacle, the tent which served the purpose afterwards served by the Temple at Jerusalem, until the time of Solomon.

Temple, the House of God at Jerusalem, built first by Solomon, rebuilt by Zerubbabel after the Babylonish captivity, largely restored by Herod the Great just before our Lord's coming, and destroyed A.D. 70.

Te Deum, the Canticle "We praise Thee, O God," sung after the first Morning Lesson.

Ter Sanctus, the name—Thrice Holy—of the Hymn "Holy, Holy, Holy," which is sung at the celebration of the Holy Communion.

Tradition, a handing down of doctrine. [See p. 157.]

Transfiguration, the change of figure or appearance which occurred to our Lord when He was in the Mount with His three disciples.

Transubstantiation, a change from one substance to another of a higher nature. The term has generally been used by Romanist theologians, as indicating the change of the elements from Bread and Wine to the Body and Blood of Christ. [See p. 91.]

Trinity, Three in One.

Type, some person, thing, or event which forms a shadow of some higher person, thing, or event to follow. So the sacrifice of the Passover Lamb was a type of the sacrifice of the Lamb of God; the ark was a type of the Church; Joshua, the leader of Israel into the promised land, was a type of Jesus, our leader into the Church and Heaven.

Unitarians, those who veil their rejection of our Lord's work, and that of the Holy Ghost, under the pre-

tence of a jealousy for the oneness of God. They are often associated with Socinians.

Unity, oneness.

Universalists, those who believe in the ultimate salvation of all, irrespective of their good or evil lives and deaths.

Venite Exultemus, "O come let us sing," the first words of the 95th Psalm, used as the *Invitatory* before the Psalms of the day at Morning Prayer.

Vigil, the Fast day by which certain Festivals are preceded.

Vow, a solemn promise made to God.

Vulgate, the ancient Latin version of the Holy Bible.

Waldenses, an ancient sect in the valleys of Piedmont, which originated in the twelfth century with Peter Waldo.

Wesleyans, the followers of John Wesley, a clergyman of the last century, who endeavoured to revive in a modern form the system of preaching friars and religious societies for prayer; but whose followers almost immediately left the Church.

Word, a mysterious title of the Son of God.

Worship, (1) to adore God; (2) to respect and honour some fellow-creature. "Thou shalt *worship* the Lord thy God, and Him only shalt thou serve," illustrates the first use of the word; "with my body I thee *worship*," from the Marriage Service, the second.

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